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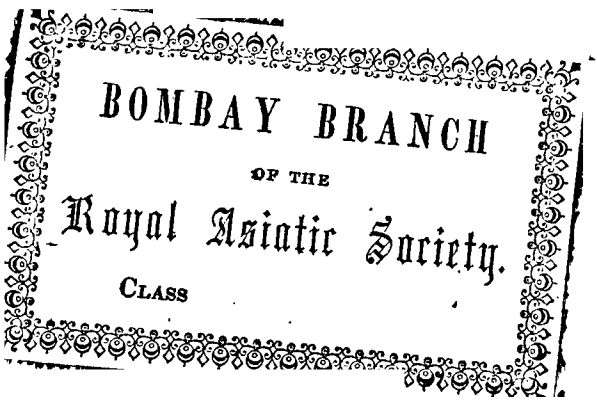

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THE two MSS. given in full are Bodl. Hatt. 20 and Cott. Tib. B XI, the latter from Junius's copy in the Bodleian (MS. Jun. 53). The more important variations and additions of a third MS., Cott. Otho B II, are added in brackets, and omissions are indicated by (*om.*) The brackets in the Hatton text denote additions above the line, and, in some cases, restored erasures. All evidently late additions to the MS. (which are many) have been rejected from the text. Words and letters not in the MSS. are enclosed in parentheses. Italics denote expanded contractions. The two MSS., whose texts are given in full, were written during Alfred's reign, the third somewhat later. The best text is that of the older Cotton MS. The other Cotton MS., although not copied from Hatton, agrees closely with it; it has therefore been chiefly used to confirm the readings of Hatton, which differ from those of the older Cotton MS. Full details will be given in the Introduction and Notes.

H. S.

King Alfred's West-Saxon Version

of

Gregory's Pastoral Care.

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King Alfred's West-Saxon Version

of

Gregory's Pastoral Care.

WITH AN ENGLISH TRANSLATION,

THE LATIN TEXT, NOTES, AND AN INTRODUCTION.

(Notes & introduction to a 2d part)

EDITED BY

HENRY SWEET, Esq.

OF BALLIOL COLLEGE, OXFORD.

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LONDON

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,

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OXFORD:
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THE ANGLO-SAXON VERSION

OF

GREGORY'S PASTORAL,

FROM

THE HATTON MS. AND THE COTTON MSS.

GREGORY'S PASTORAL.

[Cotton MSS.]

ÐIS IS SEO FORESPRÆC HU S. GREGORIUS ÐAS BOC GEDIHTE ÞE MAN PASTORALEM NEMNAÐ.

ÆLfred kyning hateð gretan . . . his wordum luflice & freondlice; & ðe kyðan hate þæt me com suiðe oft on gemynd, hwelce wutan gio wæron geond Angelkynn, ægðer ge godcundra hada ge woruldcundra; & hu gesæliglica *tida* þa wæron geond Angelcynn; & hu þa kyningas þe ðone anwald hæfdon ðæs folces Gode & his ærendwrecum hirsumedon; & hu hi ægðer ge hiora sibbe ge hiora sido ge hiora anwald innanbordes gehioldon, & eac ut hiora oeðel rymdon; & hu him ða speow ægðer ge mid wige ge mid wisdome; & eac ða godcundan hadas hu georne hie wæron ægðer ge ymb lare ge ymb leornunga, & ymb ealle þa ðeowutdomas þe hie Gode don sceoldon; & hu mon utanbordes wisdom & lare hider on lond sohte, & hu we hi nu seeoldon ute begietan gif we hie habban sceoldon. Swa clæne hio wæs oðfeallenu [oðfeallen nu] on Angelkynne ðætte swiðe feawe wæron behionan Humbre þe hiora ðenunga cuðen understandan on Englisc, oððe furðum an ærendgewrit of Lædene on Englisc areccan; & ic wene ðætte nauht monige begeondan Humbre næren. Swa feawe hiora wæron ðætte ic furðum anne anlepne ne mæg geðencean besuðan Temese ða ða ic to rice feng. Gode ælmiehtegum si ðonc

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THIS BOOK IS FOR WORCESTER.

King Alfred bids greet bishop Wærferth with his words lovingly and with friendship; and I let it be known to thee that it has very often come into my mind, what wise men there formerly were throughout England, both of sacred and secular orders; and how happy times there were then throughout England; and how the kings who had power over the nation in those days obeyed God and his ministers; and they preserved peace, morality, and order at home, and at the same time enlarged their territory abroad; and how they prospered

GREGORY'S PASTORAL.

[Hatton MS.]

ÐEOS BOC SCEAL TO WIÐGORA CEASTRE.

Ælfred kyning hateð gretan Wærferð biscep his wordum luflice & freondlice; & ðe cyðan hate ðæt me com swiðe oft ón gemynd, hwelce wiotan iu wæron giond Angelcynn, ægðer ge godcundra hada ge worul[d]cundra; & hu gesæliglica tida ða wæron giond Angelcynn; & hu ða kyningas ðe ðone ónwald hæfdon ðæs folces [on ðam dagum] Gode & his ærendwrecum hersumedon; & hie ægðer ge hiora sibbe ge hiora siodo ge hiora ónweald innanbordes gehioldon, & eac út hiora eðel gerymdon; & hu him ða speow ægðer ge mid wige ge mid wisdome; & eac ða godcundan hadas hu giorne hie wæron ægðer ge ymb lare ge ymb liornunga, ge ymb ealle ða ðiowotdomas ðe hie Gode [don] scoldon; & hu man utanbordes wisdom & lare hieder ón lond sohte, & hu we hie nu sceoldon ute begietan gif we hie habban sceoldon. Swæ clæne hio wæs oðfeallenu ón Angelcynne ðæt swiðe feawa wæron behionan Humbre ðe hiora ðeninga cuðen understondan ón Englisc, oððe furðum án ærendgewrit óf Lædene ón Englisc areccean; & ic wene ðæt[te] noht monige begiondan Humbre næren. Swæ feawa hiora wæron ðæt ic furðum anne ánlepne ne mæg geðencean besuðan Temese ða ða ic to rice feng. Gode ælmihtegum

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both with war and with wisdom; and also the sacred orders how zealous they were both in teaching and learning, and in all the services they owed to God; and how foreigners came to this land in search of wisdom and instruction, and how we should now have to get them from abroad if we were to have them. So general was its decay in England that there were very few on this side of the Humber who could understand their rituals in English, or translate a letter from Latin into English; and I believe that there were not many beyond the Humber. There were so few of them that I cannot remember a single one south of the Thames when I came to the throne. Thanks be to God Almighty

ðætte we nu ænigne on stal habbaþ lareowa. Forðam ic ðe bebeode ðæt ðu doo swa ic gelife ðæt ðu wille, ðæt ðu ðe þissa woruldðinga to þæm geæmettige swa ðu oftost mæge, ðæt ðu ðone wisdom þe ðe God sealde ðær ðær ðu hine befæstan mæge, befæste. Geðenc hwelc witu us þa becomon for ðisse worulde, þa þa we hit nohwæðer ne selfe ne lufedon ne eac oðrum monnum ne lifdon [lærdan]: ðone naman anne we hæfdon [lufedon] ðætte we Cristene wæron, & swiðe feawe þa ðeawas. Ða ic þa ðis eall gemunde ða gemunde ic eac hu ic geseah, ærþæmþe hit eall forheregod wære & forbærned, hu þa cirican geond eall Angelkynn stodon maðma & boca gefylda [afylleda] & eac micel menigu Godes ðeowa & þa swiðe lytle feorme ðará boca wiston, forþæmþe hie heora nan wuht ongietan ne mealton, forþæmþe hie næron on hiora ægen geðeode awritene. Swelce hie cwæden: Ure ieldran, ða þe ðas stowa ær hioldon, hie lufedon wisdom & ðurh ðone hi begeaton welan & us læfdon. Her mon mæg giet gesion hiora swæð, ac we him ne cunnon æfterspyrigan, forðæm we habbaþ nu ægðer forlæten ge þone welan ge þone wisdom, forðamþe we noldon to ðæm spore mid ure mode onlutan. Ða ic þa ðis eall gemunde, þa wundrode ic swiðe swiðe þara godena [godra] witena þe giu wæron geond Angelcynn, & þa bec befullan ealla geleornod hæfdon, þæt hi hiora þa nanne dæl noldon on hiora ægen geðiode wendan. Ac ic þa sona eft me selfum andwyrde & cwæð: Hie ne wendon þætte æfre men sceoldon swa reccelease weorðan & sio lar swa oðfeallan; for ðære wilnunga hi hit forleton, & woldon ðæt her þy mara wisdom on londe wære ðy we ma geðioda cuðon. Ða gemunde ic hu sio æ wæs

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that we have any teachers among us now. And therefore I command thee to do as I believe thou art willing, to disengage thyself from worldly matters as often as thou canst, that thou mayest apply the wisdom which God has given thee wherever thou canst. Consider what punishments would come upon us on account of this world, if we neither loved it (wisdom) ourselves nor suffered other men to obtain it: we should love the name only of Christian, and very few of the virtues. When I considered all this I remembered also how I saw, before it had been all ravaged and burnt, how the churches throughout the whole of England stood filled with treasures and books, and there was also a great multitude of God's servants, but they had very little knowledge of the books, for they could not understand anything of them, because they were not written in their own language.

sie ðonc ðæt[te] we nu ænigne ón stal habbaþ lareowa. & forðon ic ðe bebiode ðæt ðu dó swæ ic geliefe ðæt ðu wille, ðæt ðu ðe ðissa woruldðinga to ðæm geæmetige swæ ðu oftost mæge, ðæt ðu ðone wisdom ðe ðe God sealde ðær ðær ðu hiene befæstan mæge, befæste. Geðenc hwelc witu ús ða becomon for ðisse worulde, ða ða we hit nohwæðer ne selfe ne lufodon ne eac oðrum monnum ne lefdon: ðone naman anne we lufodon ðæt[te] we Cristne wæren, & swiðe feawe ða ðeawas. Ða ic ða ðis eall gemunde ða gemunde ic eac hu ic geseah, ærðæmðe hit eall forhergod wære & forbærned, hu ða ciricean giond eall Angelcynn stodon maðma & boca gefyldæ ond eac micel men[i]geo Godes ðiowa & ða swiðe lytle fiorme ðara boca wiston, forðæmðe hie hiora nan wuht ongiotan ne meahton forðæmðe hie næron ón hiora agen geðiode awritene. Swelce hie cwæden: Ure ieldran, ða ðe ðas stowa ær hioldon, hie lufodon wisdom & ðurh ðone hie begeaton welan & ús læfdon. Her mon mæg giet gesion hiora swæð, ac we him ne cunnon æfterspyrigean, & forðæm we habbaþ nú ægðer forlæten ge ðone welan ge ðone wisdom, forðæmðe we noldon to ðæm spore mid ure mode onlutan. Ða ic ða ðis eall gemunde, ða wundrade ic swiðe swiðe ðara godena wiotona ðe giu wæron giond Angelcynn, & ða bec eallæ befullan geliornod hæfdon, ðæt hie hiora ða nænne dæl noldon ón hiora agen geðiode wendan. Ac ic ða sona eft me selfum andwyrde & cwæð: Hie ne wendon ðætt[e] æfre menn sceolden swæ re[c]celease weorðan & sio lar swæ oðfeallan; for ðære wilnunga hie hit forleton, & woldon ðæt her ðy mara wisdom ón londe wære ðy we má geðeoda cuðon. Ða gemunde ic hu sio æ wæs ærest

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As if they had said: "Our forefathers, who formerly held these places, loved wisdom, and through it they obtained wealth and bequeathed it to us. In this we can still see their tracks, but we cannot follow them, and therefore we have lost both the wealth and the wisdom, because we would not incline our hearts after their example." When I remembered all this, I wondered extremely that the good and wise men who were formerly all over England, and had perfectly learnt all the books, did not wish to translate them into their own language. But again I soon answered myself and said: "They did not think that men would ever be so careless, and that learning would so decay; through that desire they abstained from it, and they wished that the wisdom in this land might increase with our knowledge of languages. Then I remembered how the law was first

ærest on Ebreisc geðiode funden, & eft, þa þa hie Crecas geleornodon, þa wendon hi hie on hiora ægen geðiode ealle, & eac ealle oðre bec. And eft Lædenware swa same, siððan hi hie geleornodon, hi hie wendon ealla ðurh wise wealhstodas on hiora agen geðeode. & eac ealla oðra Cristena ðioda sumne dæl hiora on hiora agen geðiode wendon. Forðy me ðyncð betre, gif iow swa ðyncð, þæt we eac suma bec, ða þe nidbeðyrfesta sien eallum monnum to witanne, þæt we þa on ðæt geðeode wenden þe we ealle gecnawan mægen, & ge don swa we swiðe eaðe magon mid Godes fultume, gif we þa stilnesse habbað, ðætte eal sio giogud þe nu is on Angel kynne friora monna, þara þe þa speda hæbben þæt hie ðæm befeolan mægen, sien to leornunga oðfæste, þa hwile þe hi to nanre oðerre note ne mægen, oð ðone first þe hie wel cunnen Englisc gewrit arædan: lære mon siððan furður on Lædengeðeode þa þe mon furðor læran wille & to hierran hade don wille. Ða ic þa gemunde hu sio lar Lædengeðeodes ær ðysum oðfeallen wæs geond Angelkynn, & ðeah monege cuðon Englisc gewrit arædan, þa ongan ic ongemang oðrum mislicum & monigfaldum bisgum ðisses kynerices þa boc wendan on Englisc þe is genemned on Læden Pastoralis, & on Englisc Hirdeboc, hwilum word be worde, hwilum ondgit of andgite, swæ swæ ic hie geleornode æt Plegmunde minum ærcebiscepe & æt Asserie minum biscepe & æt Grimbolde minum mæssepreoste & æt Iohanne minum mæssepreoste. Siððan ic hie þa geleornod hæfde, swæ swæ ic hie forstod, & swæ ic hie andgitfullicost areccean mæhte, ic hie on Englisc awende; & to ælcum biscepstole on minum rice wille ane onsendan; & on ælcre bið an æstel, se bið on

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known in Hebrew, and again, when the Greeks had learnt it, they translated the whole of it into their own language, and all other books besides. And again the Romans, when they had learnt it, they translated the whole of it through learned interpreters into their own language. And also all other Christian nations translated a part of them into their own language. Therefore it seems better to me, if ye think so, for us also to translate some books which are most needful for all men to know into the language which we can all understand, and for you to do as we very easily can if we have tranquillity enough, that is that all the youth now in England of free men, who are rich enough to be able to devote themselves to it, be set to learn as long as they are not fit for any other occupation, until that they are well

ón Ebr[e]isc geðiode funden, & eft, ða hie Creacas geliornodon, ða wendon hie hie on hiora agen geðiode ealle, & eac ealle oðre bec. & eft Lædenware swæ same, siððan hie hie geliornodon, hie hie wendon eall[a] ðurh wise wealhstodas ón hiora agen geðiode. Ond eac ealla oðræ Cristnæ ðioda summe dæl hiora ón hiora agen geðiode wendon. Forðy me ðyncð betre, gif iow swæ ðyncð, ðæt we eac sumæ bec, ða ðe niedbeðearfosta sien eallum monnum to wiotonne, ðæt we ða ón ðæt geðiode wenden ðe we ealle gecnawan mægen, & ge dón swæ we swiðe eaðe magon mid Godes fultume, gif we ða stilnesse habbað, ðæt[te] eall sio giogud ðe nu is ón Angelcynne friora monna, ðara ðe ða speda hæbben ðæt hie ðæm befeolan mægen, sien to liornunga oðfæste, ða hwile ðe hie to nanre oðerre note ne mægen, oð ðone first ðe hie wel cunnen Englisc gewrit arædan: lære mon siððan furður ón Lædengeðiode ða ðe mon furðor læran wille & to hieran hade dón wille. Ða ic ða gemunde hu sio lar Lædengeðiodes ær ðissum afeallen wæs giond Angelcynn, & ðeah monige cuðon Englisc gewrit arædan, ða ongan ic ongemang oðrum mislicum & manigfealdum bisgum ðisses kynerices ða boc wendan ón Englisc ðe is genemned ón Læden Pastoralis, & ón Englisc Hierdebóc, hwilum word be worde, hwilum andgit of andgi[e]te, swæ swæ ic hie geliornode æt Plegmunde minum ærcebiscepe & æt Assere minum biscepe & æt Grimbolde minum mæsseprioste & æt Iohanne minum mæssepreoste. Siððan ic hie ða geliornod hæfde, swæ swæ ic hic forstod, & swæ ic hie andgitfullicost areccean mealte, ic hie ón Englisc awende; ond to ælcum biscepstole ón minum rice wille ane

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able to read English writing: and let those be afterwards taught more in the Latin language who are to continue learning and be promoted to a higher rank. When I remembered how the knowledge of Latin had formerly decayed throughout England, and yet many could read English writing, I began, among other various and manifold troubles of this kingdom, to translate into English the book which is called in Latin Pastoralis, and in English Shepherd's Book, sometimes word by word and sometimes according to the sense, as I had learnt it from Plegmund my archbishop, and Asser my bishop, and Grimbold my mass-priest, and John my mass-priest. And when I had learnt it as I could best understand it, and as I could most clearly interpret it, I translated it into English; and I will send

fiftegum moncessa. Ond ic bibiode on Godes noman þæt nan mon ðone æstel from þære bec ne doe, ne þa boc from þæm mynstre: uncuð hu longe þær swæ gelærede biscopas sien, swæ swæ nu Gode ðonc well hwær sindon; forðy ic wolde ðætte hie ealneg æt ðære stowe wæren, buton se biscep hie mid him habban wille oððe hio hwær to læne sie, oððe hwa oðre biwrite.

Ðis ærendgewrit Agustinus ofer saltne sæ suðan brohte iegbuendum, swæ hit ær foreadihtode dryhtnes cempa Rome papa. Ryhtspell monig Gregorius gleawmod gindwod ðurh sefan snyttro, searoðonca hord. Forðon he moncynnes mæst gestrynde rodra wearde, Romwara betest, monna modwelegost, mærðum gefrægost. Siððan min on Englisc Ælfred kyning awende worda gehwelc, & me his writerum sende suð & norð; heht him swelcra ma brengan be ðære bysene, þæt he his biscepum sendan meahte, forðæm hie his sume ðorfton, ða þe Lædenspræce læsðe cuðon:—

I. Ðætte unlærede ne dyrren underfón lareowdom.

II. Ne eft þa gelæredan, þe swæ nyllað libban swæ hie on bocum leornodon, ðæt hie ne sceoldon underfon þa are ðæs lareowdomes.

III. Be þære byrðenne þæs reccenddomes, & hu he scile eall earfeðo forseon, & hu forht he sceal beon for ælcre orsorgnesse.

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a copy to every bishopric in my kingdom; and on each there is a clasp worth fifty mancus. And I command in God's name that no man take the clasp from the book or the book from the minster: it is uncertain how long there may be such learned bishops as now, thanks be to God, there are nearly everywhere; therefore I wish them always to remain in their place, unless the bishop wish to take them with him, or they be lent out anywhere, or any one make a copy from them.

This message Augustine over the salt sea brought from the south to the islanders, as the Lord's champion had formerly decreed it, the pope of Rome. The wise Gregorius was versed in many true doctrines through the wisdom of his mind, his hoard of cunning thoughts.

onsendan; & ôn ælcre bið án æstel, se bið ôn fiftegum mancessa. Ond ic bebiode ôn Godes naman ðæt nan môn ðone æstel from ðære bêc ne dô, ne ða bôc from ðæm mynstre: uncuð hu longe ðær swæ gelærede biscepas sien, swæ swæ nu Gode ðonc wel ðhwær siendon; forðy ic wolde ðæt[te] hie ealneg æt ðære stowe wæren, buton se biscep hie mid him habban wille oððe hio hwær to læne sie, oððe hwa oðre biwrite.

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I. Ðætte unlærede ne dyrren underfôn lariowdôm.

II. Ne eft ða gelæredan, ðe sua nyllað libban sua hie on bocum leornedon, ðæt hie sceoldon [ne] underfôn ða áre ðæs lariowdômes.

III. Be ðære byrðenne ðæs reccenddômes, & hu he scyle eall earfoðu forsion, & hu forht he sceal bion for ælcre ôrsorgnesse.

For he gained over most of mankind to the Guardian of heaven, best of Romans, wisest of men, most gloriously famous. Afterwards king Alfred translated every word of me into English, and sent me to his scribes south and north; ordered more such to be brought to him after the example, that he might send them to his bishops, for some of them needed it, who knew but little Latin.

I. That unlearned men are not to presume to undertake teaching.

II. Nor again let the learned who are unwilling to live as they have learnt in books undertake the dignity of teaching.

III. Concerning the burden of government, and how he must despise all hardships, and how afraid he must be of every luxury.

IIII. Ond hu oft sio bisgung ðæs rices & ðæs recendomes toslit þæt mod þæs recceres.

V. Be ðæm þe magon on aldordome nytte beon on bisnum & on cræftum, & ðonne for hiora agenre ieðnesse þæt fleoð.

VI. Bi ðæm þe for eaðmodnesse fleoð þa byrðenne ðæs lareowdomes; ðonne hie beoð ryhtlice eaðmode þonne hie ne winnað wiþ þone godcundan dom.

VII. Dætte oft þæs lareowdomes þenung biþ swiðe untælwierðelice gewilnod, & eac swiðe untælwierðlice monige bioð togenidde.

VIII. Be ðæm þe wilniaþ biscephad to underfonne, hu hie gegripaþ ðone cwide þæs apostoles Paules hira gidsunge to fultome.

VIIII. Hu ðæt mod ðætte wilnaþ fore [for] oðre bion, lihð himselfum þonne hit ðencð fela godra weorca to wyrceanne, & ðæt licet oðrum monnum, gif he worldare hæbbe, & wile hit þonne oferhebban siððan he hie hæfð.

X. Hwelc se bion sceal se to reccenddome cuman sceal.

XI. Hwelc se bion sceal se þærto cuman ne sceal.

XII. Hu se se þe gedafenlice & endebyrdlice to cymð, hu he þæron drohtigean scile.

XIII. Hu se lareow sceal bion clæne on his mode.

XIIII. Hu se lareow sceal bion on his weorcum fyrest [fyrmest].

XV. Hu se lareow sceal bion gesceadwis on his swigean & nytwyrðe on his wordum.

IV. And how often the occupation of power and government distracts the mind of the ruler.

V. Concerning those who are able to be useful when in power, both by their example and virtues, and yet for their own comfort avoid it.

VI. Concerning those who through humility avoid the burden of government, but if they are really humble do not resist the divine decree.

VII. That often the ministration of teaching is very blamelessly desired, and that often many very blamelessly are compelled to undertake it.

VIII. Concerning those who wish to be made bishops, how they seize on the words of the Apostle Paul to defend their desire.

IIII. Ond hu oft sio bisgung ðæs rices & ðæs recedomes toslit [ðæt mód] ðæs recceres.

V. Bi ðæm ðe magon ón ealdordome nytte bion ón bisnum & ón cræftum, & ðonne for hiora agenre ieðnesse ðæt fleoð.

VI. Bi ðam ðe for eaðmodnesse fleoð ða byrðenne ðæs lariowdomes; ðonne hie bioð ryhtlice eaðmode ðonne hie ne winnaþ wiþ ðone godcundan dóm.

VII. Ðætte oft ðæs lariowdomes ðegnung biþ suiðe untælwierðlice gewilnad, & eac suiðe untælwyrðlice monige bioð togeniedde.

VIII. Bi ðæm ðe wilnaþ biscephad to underfónne, hu hie gegripaþ ðone cuide ðæs apostoles Paules hira gitsunge to fultume.

IX. Hu ðæt mód ðætte wilnaþ for oðre bion, lihð himselfum ðonne hit ðencð fela godra weorca to wyrcanne, & ðæt licet oðrum monnum, gif he woroldare hæbbe, & wile hit ðonne oferhebban siððan he hi hæfð.

X. Huelc se beon sceal ðe to reccenddome cuman sceal.

XI. Huelc se beon sceal se ðærto cuman ne sceal.

XII. Hu se se ðe gedafenlice & endebyrdlice to cymð, hu he ðærón drohtian scyle.

XIII. Hu se lareow sceal beon clæne on his mode.

XIIII. Hu se lariow sceal beon on his weorcum fyrmesð.

XV. Hu se lariow sceal beon gesceadwis ón his suigean & nyttwyrðe on his wordum.

IX. How the mind that wishes to be above others deceives itself while it thinks to do many good works, and simulates it before other men, if he have worldly honour, and then wishes to neglect it when he has it.

X. What kind of man he is to be who is to rule.

XI. What kind of man he is to be who is not to rule.

XII. How he who properly and regularly attains thereto is to conduct himself in it.

XIII. How the teacher is to be pure in heart.

XIV. How the teacher is to be foremost in his works.

XV. How the teacher is to be discreet in his silence and useful in his speech.

XVI. Hu se lareow sceal bion eallum monnum efnðrowiende & foreðencende on hira earfeðum.

XVII. Hu se reccere sceal bion ðæm weldondum monnum fore eaðmodnesse gefera, & wiþ þara yflena unðeawas strec for ryhtwislecum andan.

XVIII. Hu se lareow ne sceal þa innerran giemenne gewanian for þære uterran abisgunge, ne eft þa uterran ne forlæte he for þære innerran.

XVIIII. Dætte se reccere his godan weorc for gilpe anum ne dō, ac ma for Godes lufan.

XX. Dætte se reccere sceal gearlice [geornlice] witan ðætte oft þa unðeawas leogaþ & licettaþ þæt hie sien gode þeawas.

XXI. Hu gesceadwis se reccere sceal bion on his ðreaunga & on his oleccunga, & eac on his hatheortnesse & on his manðwærnesse.

XXII. Hu swiðe se reccere sceal bion on his smeaunga abisgod on þære [ymb þa] halgan æ.

XXIII. Hu micel scyle bion þæt toscead, & hu mislice mon scyle men læran mid ðæm cræfte ðæs lareowdomes.

XXIIII. Dætte on oðre wisan sint to monianne weras, on oðre wiif.

XXV. Dætte on oðre wisan sint to manianne þa iungan, on oðre þa ealdan.

XXVI. Dætte on oðre wisan sint to monianne þa welegan, on oðre þa wædlan.

XVI. How the teacher is to be sympathizing with, and mindful of, all men in their troubles.

XVII. How the ruler is to be the companion of the welldoers from humility, and severe against the vices of the wicked from righteous anger.

XVIII. How the teacher is not to diminish his care of inner things on account of outer occupations, nor on the other hand neglect the outer affairs for the inner.

XIX. That the ruler is not to do his good works for vainglory only, but rather for the love of God.

XX. That the ruler is to know accurately that vices often deceive and pretend to be virtues.

XVI. Hu se lariow sceal bion eallum monnum efnðrowiende & foreðencende on hira earfeðum.

XVII. Hu se reccere sceal bion ðæm weldoendum monnum fore eaðmodnesse gefera, & wiþ ðara yfelena unðeawas stræc for ryhtwislecum andan.

XVIII. Hu se lariow ne sceal ða inneran gimenne gewanian for ðær(e) uterran abisgunge, ne eft ða uterran ne forlæte he for ðære innerran.

XVIIII. Dætte [se] reccere his gódan weorc fore gielpe anum ne dó, ac ma for Godes lufan.

XX. Dætte se reccere sceal geornlice witan ðætte oft ða únðeawas leogaþ & licettaþ ðætte hi sien gode ðeawas.

XXI. Hu gesceadwis se reccere sceal bion ón his ðrea[u]nga & [on] his oleccunga, & eac ón his hatheortnesse & on his manðwærnesse.

XXII. Hu suiðe se reccere sceal bion ón his smeaunga abisgod ymb ða halga[n] æ.

XXIII. Hu micel scyle bion ðæt toscead, & hu mislice mon scyle men læran mid ðæm cræfte ðæs lareowdomes.

XXIIII. Dætte ón oðre wisan sint to manianne weras, ón oðre wiif.

XXV. Dætte ón oðre wisan sint to manianne ða iungan, ón oðre ða ealdan.

XXVI. Dætte ón oðre wisan sint to manian[n]e ða welegan, ón oðre ða wædlan.

XXI. How discreet the ruler is to be in his blaming and flattering, and also in his zeal and gentleness.

XXII. How greatly the ruler is to be engaged in his meditation about the holy law.

XXIII. How great is to be the distinction and how variously men are to be taught with the art of instruction.

XXIV. That men are to be admonished in one way, in another women.

XXV. That the young are to be admonished in one way, in another the old.

XXVI. That the rich are to be admonished in one way, in another the poor.

XXVII. Đætte on oðre wisan sint to manianne þa gladan, on oðre þa unrotan.

XXVIII. Đætte on oðre wisan sint to monionne þa aldormen, on oðre [wisan] þa hiceremen.

XXVIIII. Đætte on oðre wisan sint to monianne þa hlafordas, on oðre wisan þa ðegnas & eac þa ðeowas.

XXX. Đætte on oðre wisan sint to monianne þa dolan, on oðre þa wisan.

XXXI. Đætte on oðre wisan sint to monianne þa scamfæstan, on oðre þa scamleasan.

XXXII. Đætte on oðre wisan sint to monianne þa ofermodan & þa upahæfenan on hira mode, on oðre wisan þa earmheortan & þa wácmodan.

XXXIII. Đætte on oðre wisan sint to monianne þa ungeðyldegan, on oðre þa gedyldegan.

XXXIIII. Đætte on oðre wisan sint to monianne þa welwillendan, & on oðre þa æfstegan.

XXXV. Đætte on oðre wisan sint to monianne þa bilwitan, on oðre þa ðweoran. [& þa lytegan.]

XXXVI. Đætte on oðre wisan sint to monianne þa halan, on oðre þa unhalan.

XXXVII. Đætte on oðre wisan sint to monianne þa þe him ondræda ð Godes swingellan oððe monna, & for þy forlæta ð þæt hi yfel ne do ð ; on oðre wisan ða þe bio ð swæ aheardode

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XXVII. That the cheerful are to be admonished in one way, in another the sad.

XXVIII. That princes are to be admonished in one way, in another subjects.

XXIX. That masters are to be admonished in one way, in another servants and slaves.

XXX. That the foolish are to be admonished in one way, in another the wise.

XXXI. That the modest are to be admonished in one way, in another the shameless.

XXXII. That the proud and puffed up in spirit are to be admonished in one way, in another the humble and fainthearted.

XXVII. Dætte on oðre wisan sint to manianne ða gladan, ón oðre ða unrotan.

XXVIII. Dætte ón oðre wisan sint to monianne ða aldormen, ón oðre wisan ða hiremen.

XXVIIII. Dætte on [o]ðre wisan sint to monianne ða hlafordas, ón (o)ðre wisan ða ðegnas & eac ða ðeowas.

XXX. Dætte on oðre wisan sint to monian(n)e ða dolan, ón oðre ða wisan.

XXXI. Dætte on oðre wisan sint to monianne ða scamfæstan, ón oðre ða scamleasan.

XXXII. Dætte on oðre wisan sint to monianne ða ofermodan & ða upahafenan ón hira mode, on oðre wisan ða earmheortan & ða wácmodan.

XXXIII. Dætte ón oðre wisan sint to monianne ða ungeðylðegan, & on oðre ða geðyldegan.

XXXIIII. Dætte on oðre wisan sint to monian(n)e ða welwillendan, & on oðre ða æfstegan.

XXXV. Dætte on oðre wisan sint to monianne ða bilwitan, on oðre ða ðweoran & ða lytegan.

XXXVI. Dætte on oðre wisan sint to monianne ða halan, on oðre ða únhalan.

XXXVII. Dætte on oðre wisan sint to monianne ða ðe him ondrædaþ Godes suingellan oððe monna, & for ðy forlætaþ ðæt hi yfel ne doþ; on oðre wisan ða ðe bioþ sua áheardode

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XXXIII. That the impatient are to be admonished in one way, the patient in another.

XXXIV. That the kindhearted are to be admonished in one way, the envious in another.

XXXV. That the simple are to be admonished in one way, the perverse and cunning in another.

XXXVI. That the healthy are to be admonished in one way, the unhealthy in another.

XXXVII. That those who dread the punishments of God or men, and therefore abstain from doing evil, are to be admonished in one way; in another those who are so

on unryhtwisnesse þæt hi mon ne mæg mid nanre ðreaunge geðreatigean [þreatigan].

XXXVIII. Đætte on oðre wisan sint to monianne ða þe to swiðe swigge bioð, on oðre wisan ða þe willað to fela idles & unnyttes gesprecan.

XXXVIIII. Đætte on oðre wisan sint to monianne ða þe bioð to late, on oðre ða þe bioð to hrade.

XL. Đætte on oðre wisan sint to monianne ða monðwæran, on oðre ða grambæran.

XLI. Đætte on oðre wisan sint to monianne ða eaðmodan, on oðre wisan ða upahæfenan on hira mode.

XLII. Đætte on oðre wisan sint to monianne ða anwillan, on oðre ða ungestæððegan & ða unfæstrædan.

XLIII. Đætte on oðre wisan sint to monianne ða þe hi selfe forgifað gifernesse, on oðre wisan ða þe doð forhæfdnesse.

XLIIII. Đætte on oðre wisan sint to monianne ða þe hira agnu ðing mildheortlice sellað, on oðre wisan ða þe þonne git wilniað oðerra monna gereafian.

XLV. Đætte on oðre wisan sint to monianne ða þe nohwæðer ne oðerra monna ne wilniað, ne hira agen nyllað sellan; on oðre wisan ða þe willað sellan þæt hi gestrienað, & ðeah nyllað geswican þæt hi oðre men ne reafien.

XLVI. Đætte on oðre wisan sint to monianne ða geðwæran, on oðre ða ungeðwæran.

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hardened in unrighteousness that they cannot be moved by any chiding.

XXXVIII. That those who are too silent are to be admonished in one way, in another way those who like to speak too much of what is frivolous and useless.

XXXIX. That those who are too slow are to be admonished in one way, in another those who are too hasty.

XL. That the goodnatured are to be admonished in one way, in another the spiteful.

XLI. That the humble are to be admonished in one way, in another those who are puffed up in spirit.

XLII. That the obstinate are to be admonished in one way, in another the fickle and inconstant.

ón únryhtwisnesse ðæt hi mon ne mæg mid nanre ðreaunge geðreatian.

XXXVIII. Dætte on oðre wisan sint to monianne ða ðe to suiðe suige beoð, on oðre wisan ða ðe willað to fela idles & unnyttes gesprecan.

XXXIX. Dætte on oðre wisan sint to monianne ða ðe bioð to late, on oðre ða ðe bioð to hrade.

XL. Dætte on oðre wisan sint to monianne ða monðwæran, on oðre [ða] grambæran.

XLI. Dætte on oðre wisan sint to monianne ða eaðmodan, on oðre wisan ða uppahæfenan on hira mode.

XLII. Dætte ón oðre wisan sint to monianne ða ánwillan, on oðre ða ungestæððegan & unfæs[ð]rædan.

XLIII. Dætte on oðre wisan sint to monianne ða ðe hi selfe forgiefað gifernesse, on oðre wisan ða ðe doð forhæfdnesse.

XLIIII. Dætte on oðre wisan sint to monianne ða ðe hira agenu ðing mildheortlice sellað, & on oðre wisan ða ðe ðan[ne] gít will[ni]að oðerra monna gereafian.

XLV. Dætte ón oðre wisan sint to monianne ða ðe nohuæðer ne oðra monna ne wilniað, ne hira agen nyllað sellan; on oðre wisan ða ðe willað sellan ðæt hi gestrinað & ðeah nyllað geswican ðæt hi oðre men ne reafien.

XLVI. Dætte on oðre wisan sint to m[o]nianne ða geðwæran, on oðre ða ungeðwæran.

XLIII. That those who give themselves up to gluttony are to be admonished in one way, in another those who are abstinent.

XLIV. That those who generously give away their own things are to be admonished in one way, and in another way those who still wish to seize on those of other men.

XLV. That those who neither desire the property of other men nor to give away their own are to be admonished in one way, in another way those who wish to give away what they gain and yet are not willing to cease robbing other men.

XLVI. That the quiet are to be admonished in one way, in another the turbulent.

XLVII. Đætte on oðre wisan sint to monianne ða wrohtgeornan, on oðre ða gesibsuman.

XLVIII. Đætte on oðre wisan sint to monianne ða þe ða halgan æ ryhtlice ongietan ne cunnon; on oðre wisan ða þe hie ryhtlice ongietaþ, & ðeah for eaðmodnesse swigiaþ þæt hi hie ne bodiaþ.

XLVIIII. Đætte on oðre wisan sint to monianne ða þe medomlice cunnon læran, & ðeah for miclum ege & for micelre eaðmodnesse forwandiaþ; on oðre wisan ða þe ðonne git to ðæm gewintrede ne bioþ ne geðigene, & ðeah for hrædhydignesse bioþ to gegripene.

L. Đætte on oðre wisan sint to monianne ða þe worldare wilniaþ, & hi ðonne orsorglice habbaþ; on oðre wisan ða þe worldare wilniaþ, & ðonne hi gewilnode habbaþ, hi ðonne mid micelre earfoðnesse & mid micle broce onwuniaþ.

LI. Đætte on oðre wisan sint to monianne ða þe bioþ gebundne mid sinrædenne, on oðre wisan ða þe freo bioþ ðara benda.

LII. Đætte on oðre wisan sint to monianne ða þe gefandod habbaþ ðara flæsclicra synna, on oðre wisan ða þe ðæs nowyht ne cunnon.

LIII. Đætte on oðre wisan sint to monianne ða þe ða geworhtan synna wepaþ, on oðre wisan [wisan *omitted*] þa þe ða geðohtan wepaþ.

XLVII. That the quarrelsome are to be admonished in one way, in another the peaceable.

XLVIII. That those who cannot rightly understand the holy law are to be admonished in one way, in another way those who understand it rightly, and yet from humility refrain from preaching it.

XLIX. That those who can teach well, and yet hesitate from great fear and humility, are to be admonished in one way, and in another way those who are not yet old or experienced enough for it, and yet hastily undertake it.

L. That those who desire worldly honour and then possess it

XLVII. Dætte on oðre wisan sint to monian(n)e ða wrohtgeornan, on oðre ða [ge]sibsuman.

XLVIII. Dætte on oðre wisan sint to monian(n)e ða ðe ða halgan æ ryhtlice ongitan ne cunnan; ón oðre wisan [ða] ðe hi ryhtlice angietaþ & ðeah for eaðmodnesse swigiaþ ðæt hi hie ne bodiat.

XLVIIII. Dætte on oðre wisan sint to monianne ða ðe medomlice cunnon læran, & ðeah for miclum ege & for micelre eaðmodnesse forwandiaþ; & on oðre wisan ða ðe ðanne giet to ðæm gewintrede ne beoð ne geðigene, & ðeah for hrædhy[dignesse] beoð to gegripene.

L. Dætte on oðre [wisan] sint to monianne ða ðe woroldare wilniaþ, & hi ðonne orsorglice habbaþ; & on oðre wisan ða ðe woroldare wilniaþ, & ðonne hi gewilnode habbaþ, hi ðonne mid micelre earforðnesse & [mid] micle broce onwuniaþ.

LI. Dætte on oðre wisan sint to monianne ða ðe beoð gebundene mid sómrædenne, on oðre wisan ða ðe freo beoð ðara benda.

LII. Dætte ón oðre wisan sint to monianne ða ðe gefandod habbaþ ðara flæsclicra synna, on oðre wisan ða ðe ðæs nowiht ne cunnan.

LIII. Dætte on oðre wisan sint to monianne ða ðe ða [ge]worhtan synna wepaþ, on oðre ða ðe ða geðohtan wepaþ.

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prosperously are to be admonished in one way, and in another way those who desire worldly honour, and after having desired it, possess it with great trouble and misfortune.

LI. That those who are married are to be admonished in one way, in another those who are free from those ties.

LII. That those who have tried the sins of the flesh are to be admonished in one way, in another those who have no experience of them.

LIII. That those who weep for the sins they have done are to be admonished in one way, in another those who weep for those they have meditated.

LIIII. Dætte on oðre wisan sint to monianne ða þe ða ðurhtogenan scylda wepað, & hi swæðeah ne forlætað; on oðre wisan ða þe hi no ne hreowsiað, & ðeah forlætað.

LV. Dætte on oðre wisan sint to monionne ða þe ða unalifedan ðing ða þe hi doð herigeað, on oðre ða þe hi tælað & swæðeah doð.

LVI. Dætte on oðre wisan sint to monianne ða þe swiðe hrædlice bioð oferswiðde mid sumre unryhtre gewilnunge; on oðre wisan ða þe longe ær ymbðeahtigeað, & hit ðonne on last ðurhteoð.

LVII. Dætte on oðre wisan sint to monianne ða þe oftrædlice lytla scylda wyrceað; on oðre wisan ða þe hi gehealdaðwiðða lytlan scylda, & ðeah hwilum [hwiltidum] afeallað on hefegum scyldum.

LVIII. Dætte on oðre wisan sint to monianne ða þe nanwuht godes ne onginnað; on oðre wisan ða þe hit onginnað, & wel ne geendiað.

LVIIII. Dætte on oðre wisan sint to monianne ða þe digellice yfel doð & god openlice; on oðre wisan ða þe willaðhelan þæt hi to góde doð, & of sumum ðingum openlice cyðað þæt hi willaðþæt men wenen þæt hi yfle beon.

LX. Embe þæt hu man monige scyndan scile to þæm þætte his godan dæda ne weorðen to yflum dædum.

LXI. Embe þæt hu mon ænne mon scyndan scile ðonne he yfle costungaþ monige ðrowað.

LIV. That those who weep for the sins they have committed, and yet do not give them up, are to be admonished in one way, in another those who do not repent of them and yet give them up.

LV. That those who praise their unlawful deeds are to be admonished in one way, in another those who blame them and yet do them.

LVI. That those who are soon overcome by any unlawful desire are to be admonished in one way, in another those who consider it long before and at last carry it out.

LVII. That those who often commit small sins are to be admonished

LIIII. Dætte on oðre wisan to monian(n)e ða ðe ðurhtogena scylda wepað, & hi suaðeah ne forlætað; on oðre wisan ða ðe hi nō ne hreowsiað, & ðeah forlætað.

LV. Dætte on oðre wisan sint to monianne ða ðe ða unaliefedan ðing ða ðe hi doð herigeað, on oðre ða ðe hi tælað & suaðeah doð.

LVI. Dætte on oðre wisan sint to monianne ða ðe suiðe hrædlice beoð ofersui[ð]de mid sumere unryhtre gewilnunge; on oðre wisan ða ðe longe ær ymbðeahtiað, & hit ðonne on lasð ðurhteoð.

LVII. Dætte on oðre wisan sint to monianne ða ðe ofthræ[d]lice lytla scylda wyrceað, on oðre wisan ða ðe hi gehealdað wið þa lytlan scylda, & ðeah hwiltidum afealleð on hefegum scyldum.

LVIII. Dætte on oðre wisan sint to monianne ða ðe nan wuht godes ne onginnað; on oðre wisan ða ðe hit onginnað, & wel ne geendiað.

LVIIII. Dætte on oðre wisan sint to monianne ða ðe deogollice yfel doð & gōd openlice; on oðre wisan ða ðe willað helan ðæt hi to gode doð, & of [s]umum ðingum openlice kyðað ðæt hi willað ðæt mēn wenen ðæt hi yfele bion.

LX. Ymbe ðæt hu man monige scyndan scyle to ðæm ðætte his godan dæda ne weorðen to yfelum dædum.

LXI. Ymbe ðæt hu mon ænne mon scyndan scile ðonne he yfle costunga monige ðrowað.

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in one way, in another way those who abstain from small sins, and yet sometimes fall into great sins.

LVIII. That those who begin no good work are to be admonished in one way, in another those who begin it and do not end it well.

LIX. That those who do evil seeretly and good openly are to be admonished in one way, in another those who wish to conceal their good deeds, and to a certain extent openly show that they wish men to think they are evil.

LX. How many a one is to be exhorted that his good works may not become evil.

LXI. How a man is to be exhorted when he suffers many evil temptations.

LXII. Đætte hwilum ðа leohtan scylda bioð betran to forlætonne, ðylæs ða hefegran weorðen ðurhtogen [ðurhtogene].

LXIII. Đætte ðara untrumena mod mon ne scyle eallenga to healice læran.

LXIIII. Be ðæm weorcum ðæs lareowes & be his wordum.

LXV. Đonne hwa ðis eal gefylled hæbbe, hu he ðonne sceal hine selfne geðencean & ongietan, ðylæs hine auðer oððe his lif oððe his lar to upahebbe.

Đu leofesta broður, swiðe freondlice & swiðe fremsumlice ðu me tældest, & mid eaðmode ingeðonce ðu me ciddest, forðæm ic min mað, & wolde fleon ða byrðenne ðære hirdelican gemenne. Đara byrðenna hefignesse, eall þæt ic his geman, ic awrite on ðisse andweardan bec, ðylæs hi hwæm leohte ðyncen to underfonne; & ic eac lære þæt hira nan ðara ne wilnige þe hine unwærlice begá; & se þe hi unwærlice & unryhtlice gewilnige, ondræde he þæt he hi æfre underfenge. Nu ic wilnige þætte ðeos spræc stigge on þæt ingeðonc ðæs leorneres, swæ swæ on sume hlædere, stæpmælum near & near, oðþæt hio fæstlice gestonde on ðæm solore ðæs modes ðe hi leornige; & forðy ic hi todæle on feower: an is ðara dæla hu he on ðone folgoð becume; oðer hu he þæron libbe; ðridda [ðridde] is hu he þæron lære; feorða [feorðe] hu he his agene unðeawas ongietan wille & hira geðæf bion, þylæs he for ðy underfenge his eaðmodnesse forlæte, oððe eft his lif sie ungelic his ðenenga, oððe he to ðriste & to stið sie for ðy underfenge his lareowdomes; ac gemetgige

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LXII. That it is often better to leave the lighter sins alone, lest the more serious be carried out.

LXIII. That weak minds are not to be taught too loftily.

LXIV. Concerning the works of the teacher and his words.

LXV. When any one has performed all this, how he is then to consider and understand himself, lest either his life or teaching puff him up too much.

Thou dearest brother, very friendlily and very profitably thou blamedst me, and with humble spirit thou chidedst me, because I hid myself, and wished to flee the burden of pastoral care. The heaviness of which burdens (all that I remember of it) I will write

LXII. Đætte hwilum ðа leohtan scylda beoð beteran to forlætan, ðylæs ða hefegran weorðen ðurhtogen.

LXIII. Đætte ða untruman mód mon ne scyle eallinga to helice læran.

LXIIII. Be ðæm weorcum ðæs lareowes & be his wordum.

LXV. Đonne hwa ðis eall gefylled hæbbe, hu he ðonne sceal hine selfne geðencean & ongietan, ðylæs hine auðer oððe his lif oððe his lar tó úpáhebbe.

Þu leofusta broður, suiðe freondlice & suiðe fremsumlice ðu me tældesð, & [mid] eaðmode ingeðonce ðu me ciddesð, forðon ic min máð, & wolde fleon ða byrðenne ðære hirdelecan giemenne. Đara byrðenna hefignesse, eall ðæt ic his geman, ic awrite on ðisse andweardan béc, ðylæs hi hwæm leohte ðyncen to underfónne; & ic eac lære ðæt hira nan ðara ne wilnie ðe hine unwærlice begá; & se ðe hi unwærlice & únryhtlice gewilnige, ondræde he ðæt he hi æfre u[n]derfenge. Nu ic wilnige ðætte ðeos spræc stigge on ðæt ingeðonc ðæs leorneres, suæ suæ on sume hlædre, stæpmælum near & near, oððæt hio fæstlice gestonde on ðæm solore ðæs modes ðe hi leornige; & forðy ic [hi] todæle [on] feower: án is ðara dæla hu he on [ðone] folgoð becume; oðer hu he ðæron libbe; ðridda is hu he ðæron lære; feorðe is hu he his agene unðeawas ongietan wille & hira geðæf bion, ðylæs he for ðy underfenge his eaðmodnesse forlæte, oððe eft his lif sie ungelic his ðenunga, oððe he to ðriste & to stið sie for ðy underfenge his lareowdomes; ac gemetgige

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of in this present book, lest they seem to any one easy to undertake; and I also advise no one to desire them who manages them rashly; and let him who desires them rashly and unrighteously fear ever undertaking them. Now I wish this discourse to rise in the mind of the learner as on a ladder, step by step, nearer and nearer, until it firmly stands on the floor of the mind which learns it; and therefore I divide it into four parts: one of the divisions is how he is to attain the dignity; the second how he is to live in it; the third is how he is to teach in it; the fourth is how he is to desire to perceive his own faults, and subdue them, lest, having attained it, he lose his humility, or, again, lest his life be unlike his ministration, or he be too presumptuous and severe because he has

hit se ege his agenra unðeawa, & befæste he mid his lifes bisenum ða lare ðæm þe his wordum ne geliefen; & ðonne he god weorc wyrce, gemyne he ðæs yfles þe he worhte, þætte sio unrotnes, þe he for ðæm yflan [yflum] weorcum hæbbe, gemetgige ðone gefean þe he for ðæm godan weorcum hæfde; ðylæs he beforan ðæs diglan deman eagum sie ahæfen on his mode & on ofermettum aðunden, & ðonne ðurh þæt selflice his godan weorc forleose. Ac monige sindon me swiðe onlice on ungelærednesse, ðeah þe hi næfre leorningcnihtas næren, wilniað ðeah lareowas to beonne, & ðynceð him swiðe leoht sio byrðen þæs lareowdomes, forðonþe hie ne cunnon þæt mægen his micelnesse. From ðære dura selfre ðisse bec, þæt is from onginne ðisse spræce, sint adrifene & getælde ða unwaran, þe him agniað ðone cræft ðæs lareowdomes þe hi na ne geleornodon.

I. Dætte unlærede ne dyrren underfon lareowdom.

Forðonþe nan cræft nis to læronne ðæm þe hine ær geornlice ne leornode, forhwon beoð æfre swæ ðriste ða ungelæredan þæt hi underfón þa heorde ðæs lareowdomes, ðonne se cræft þæs lareowdomes bið cræft ealra cræfta? Hwa nat þæt ða wunda ðæs modes bioð digelran ðonne þa wunda ðæs lichoman? & ðeah þa worldlecan læceas scomað þæt hi onginnen þa wunda lacnian þe hi gesion ne magon, & huru gif hi nouðer gecnawan ne cunnon ne þa medtrymnesse ne eac þa wyrta þe ðær wið sculon. & hwilon ne scomað ða þe ðæs modes læceas bion scoldon, ðeah þe hi nane wuht [nanwuht] ongitan

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attained the post of instruction; but let the fear of his own faults moderate it, and let him confirm with the example of his life his teaching for those who do not believe his words; and when he has performed a good work, let him remember the evil he has done, that his contrition for his evil deeds may moderate his joy for his good works; lest he be puffed up in spirit before the eyes of the unseen Judge, and inflated with pride, and so through his egotism lose his good works. But there are many who seem to me to be very similar in want of learning, who, although they were never disciples, yet wish to be teachers, and think the burden of teaching very light, because they do not know the power of its greatness. From the very door of this book, that is, from the beginning of this discourse, the unwary are driven away and blamed, who arrogate to themselves the art of teaching which they never learned.

hit se ege his agenra unðeawa, & befæste he mid his lifes bisenum ða lare ðæm ðe his wordum ne geliefen; & ðonne he gōd weorc wyrce, gemyne he ðæs yfeles ðe he worhte, ðette sio ūnrōtnes, ðe he for ðæm yflan weorcum hæbbe, gemetgige ðone gefean ðe he for ðæm godan weorcum hæfde; ðylæs he beforan ðæs dieglan deman eagum sie āhafen on his mode & on ofermettum aðunden, & ðonne ðurh ðæt selflice his godan weorc forleose. Ac monige sindon me suiðe ōnlice ōn ūngelærednesse, ðeah ðe hi næfre leorningcnihtas næren, wilniað ðeah lareowas to beonne, & ðyncet him suiðe leoht sio byrðen ðæs lareowdomes, forðonðe hi ne cunnon ðæt mægen his micelnesse. From ðære dura selfre ðisse bēc, ðæt is from onginne ðisse spræce, sint adrifene & getælde ða ūnwaran, ðe him agniat ðone cræft ðæs lareowdomes ðe hi na ne geleornodon.

I. Ðætte unlærde ne dyrren underfōn lareowdōm.

Forðonðe nan cræft nis to læranne ðæm ðe hine ær geornlice ne leornode, forhwon beoð æfre suæ ðriste ða ungelæredan ðæt hi underfōn ða heorde ðæs lariowdomes, ðonne se cræft ðæs lareowdomes bið cræft ealra cræfta? Hua nāt ðæt [ða] wunda ðæs modes bioð digelran ðonne ða wunda ðæs lichaman? & ðeah ða woroldlecan læcas scomaþ ðæt hi ong[i]nnen ða wunda lacnian ðe hi gesion ne magon, & huru gif hi nouðer gecnawan ne cunnan ne ða medtrymnesse ne eac ða wyrta ðe ðærwið sculon. & hwilon ne scomað ða ðe ðæs modes læceas beon scoldon, ðeah ðe hi nane wuht ōngitan ne cunnon

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I. That the unlearned are not to presume to undertake the office of teacher.

Since no art can be taught by him who has not diligently learnt it before, why are the unlearned ever so rash as to undertake the care of teaching, when the art of teaching is the art of all arts? Who does not know that the wounds of the mind are more obscure than the wounds of the body? And yet worldly physicians are ashamed of undertaking to cure wounds which they cannot see, especially if they neither understand the disease nor the herbs which are to be employed. And sometimes those who are to be physicians of the mind, although they cannot understand anything of the spiritual precepts, are not ashamed of taking upon themselves to be phy-

ne cunnon ðara gæstlecena beboda, þæt hi him onteoð þæt hi siu heortan læceas. Ac forðæmþe nu eal se weorðscipe ðisse worlde is geeyrred, Gode ðonc, to weorðscipe ðæm æwfæstestan [æwfestum], þæt þa sindon nu weorðoste þe æwfæstosðe sindon, forðon licet swiðe monig ðæt he æwfæst lareow sie, þe he wilnað micle worldare habban. Be ðæm Crist selfa clipode, & þus cwæð: Hi seccað þæt hi mon ærest grete & weorðige on ceapstowum & on gebiorscipum, & þæt hi fyrmest hlynigen æt æfengiflum, & þæt yldeste setl on gemetingum hi seceað. Forðæm hi swæ mid [on] ofermettum & mid upahæfennesse becumað to ðære are ðære hirdelecan gemenne, hi ne magon medumlice ðenian þa ðenunga, & ðære eaðmodnesse lareowas bion; ac sio tunge bið gescended on ðæm lareowdome ðonne hio oðer lærð, oðer [hio] geleornode. Swelcum monnum Dryhten cidde ðurh ðone witgan, & him swelc oðwat, þa he cwæð: Hi ricsodon, næs ðeah mines ðonces; ealdormen hi wæron, & ic hi ne cuðe. Ða þe swæ ricsiað, hi ricsiað of hira agnum dome, næs of ðæs hihstan deman, ðonne hi ne bioð mid nanre sylle underscotene þæs godcundlican mægenes, ne for nanum cræfte gecorene, ac mid hira agenre gewilnunge hi bioð onbærnde, þæt hi gereafiað swæ heane lareowdom swiður ðonne hi hine geearnigen. Hi ðonne se ecea & se digla dema upahefð swelce he hi nyte, & geðafiende he hit forbirð for ðæm dome his geðylde. Ac ðeah he on ðæm hade fela wundra wyrcen, eft ðonne hi to him cumað, he cwæð [cwið]: Gewitað from me ge unryhtwyrhtan; nat ic hwæt ge sint. Eft he hi ðreade ðurh ðone witgan for hira ungelærednesse, þa he cwæð: Ða hirdas næfdon andgit:

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sicians of the mind. But since now all the honour of this world is turned by the grace of God to the honour of the pious, so that now the most pious are in greatest estimation, many pretend to be pious teachers because they desire great worldly honour. On which subject Christ himself exclaimed, and said thus: "They desire to be greeted first, and honoured in market-places and at banquets, and to recline first at suppers, and they seek the most honourable seat in assemblies." Since with pride and vainglory they thus arrive at the honour of pastoral care, they are unable properly to fulfil the duties of their ministration and to become teachers of humility; but their exhortation in teaching is disgraced, when they teach one thing, having learnt another. Such men God chided through the prophet,

ðara gæstlecena beboda, ðæt hie him ǒnteoð ðæt hie sien heortan læcas. Ac forðonðe nú eall se weorðs[ci]pe ðisse worolde is gecierred, Gode ðonc, to weorðscipe ðæm æwfæstam, ðæt ða sindon nú weorðoste ðe æwfæstoste sindon, forðon licet suið[e] monig ðæt hę æwfæsð lareow sie, ðe he wilnað micle woroldare habban. Be ðam Criste selfa cleopode, & ðus cwæð: Hi secað ðæt hi mon ærest grete & weorðige on ceapstowum & on gebeorscipum, & ðæt hie fyrmest hlynigen æt æfengieflum, & ðæt ieldesðe setl on gemetengum hi secað. Forðon hie sua ón ofermettum & mid [úp]áhafenesse becumað to ðære áre ðære hirdelecan giemenne, hi ne magon medomlice ðenian ða ðenunga, & ðære eaðmodnesse lareowas bion; ac sio tunge bið gescinded on ðam lariowdome ðonne hio oðer lærð, oðer hio liornode. Suelcum monnum Dryhten cidde ðurh ðone witgan, & him suelc oðwât, ða he cuæð: Hie ricsedon, næs ðeah mines ðonces; ealdormen hi wæron, & ic hie ne cuðe. Ða ðe sua ricsieað, hi ricsiað of hira agnum dome, nǽs of ðæs hiehstan deman, ðonne hi ne beoð mid nanre sylle underscotene ðæs godcundlican mægenes, ne for nanum cræfte gecorene, ac mid hira agenre gewilnunge hie bioð onbærnede, ðæt hie gereafiað sua heane lariowdóm suiðor ðonne [hi] hine geearnien. Hie ðonne se éca & se diegla dema úpahefeð suelce he hi nyte, & geðafiende he hit forbireð for ðam dome his geðylde. Ac ðeah hi on ðam hade fela wundra wyrcen, eft ðonne hi to him cumað, he cuið: Gewitað from me ge unryhtwyrhtan; nat ic hwæt ge siut. Eft he hie ðreade ðurh ðone witgan for hira ungelærednesse, ða he cuæð: Ða hierdas næfdon &git: hie (h)æfdon mine æ, & hi me

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and reproached them with such doings, when he said: "They reigned, but not by my will; they were princes, and I knew them not." Those who so rule, rule through their own power, not through that of the highest Judge, since they are not supported on any foundation of the divine power, nor chosen for any excellence, but they are inflamed by their own desire, so as to seize on so high an office rather than obtain it by their deserts. And the eternal and unseen Judge exalts them as if he knew them not, and suffers it without interfering, as an example of patience. But though they perform many wonders in their office, when they come to him he says, "Depart from me, ye evildoers; I know not what ye are." Again, he rebuked them through the prophet for their want of learning, when he said, "The

hi hæfdon mine æ, & hi me ne gecnewon. Se þe Godes bebodu ne gecnæwð, ne bið he oncnawen from Gode. Ðæt ilce cwæð Paulus: Se þe God ne ongit, ne ongit God hine. Unwise lareowas cumaþ for ðæs folces synnum. Forðon oft for ðæs lareowes unwisdome misfaraþ þa hiremen, & oft for ðæs lareowes wisdome unwisum hiremonnum biþ geborgen. Gif ðonne ægðer biþ unwis, ðonne is to geðencenne hwæt Crist self cwæð on his godspelle, he cwæð: Gif se blinda ðone blindan lædeð, hi fealla þ begen on anne pyt. Be ðæm ilcan se salmscop cwæð: Sin hira eagan aðistrode þæt hi ne gesion, & hira hrycg simle gebigged. Ne cwæð he þæt forðyþe he ænegum men ðæs wyscte oððe wilnode, ac he witgode swæ swæ hit geweorðan sceolde. Soðlice ða eagan þæt bioð ða lareowas, & se hrycg þæt sint ða hiremenn; forðon ða eagan bioð on ðæm lichoman foreweardum & ufeweardum, & se hyrcg færð æfter ælcere wuhte; swæ gaþ ða lareowas beforan ðæm folce, & þæt folc æfter. Ðonne ðæm lareowum aðistriaþ ðæs modes eagan, ðe beforan gán sceoldon mid godum bisnum, ðonne gebigð þæt folc hira hrycg to [mid] hefegum byrðenum monegum.

II. Ne eft ða gelæredan þa swæ nyllaþ libban swæ hie on bocum leornodon, þæt hie ne sceoldon underfón ða are ðæs lareowdomes.

Monige eac wise lareowas winnaþ mid hira ðeawum wiþ ðam [ða] gastlican bebodum [bibodu] þe hi mid wordum læraþ, ðonne hi on oðre wisan libbaþ on oðre hi læraþ. Oft ðonne se hirde gæð on

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shepherds had not understanding; they had my law, and knew me not." He who knows not God's commands is not acknowledged by God. The same said St. Paul: "He who knows not God, God knows not him." Foolish teachers come for the people's sins. Therefore often through the teacher's folly the disciples come to grief, and often through the teacher's wisdom foolish disciples are preserved. If, then, both are foolish, we must consider what Christ himself said in his Gospel, he said: "If the blind lead the blind, they will both fall into a pit." On the same subject the Psalmist spoke: "May their eyes be dimmed that they may not see, and their back always bent." He did not say this because he wished or desired it to befall any man, but he prophesied how it was to happen. For

ne gecniowon. Se ðe Godes bebodu ne gecnæ(w)ð, ne bið he oncnawen from Gode. Ðæt ilce cuæð *sanctus* Paulus: Se ðe God ne ongit, ne ongit God hine. Unwise lareowas cumað for ðæs folces synnum. Forðon oft for ðæs lareowes unwisdome misfarað ða hieremenn, & oft for ðæs lareowes wisdome unwisum hieremonnum bið geborgen. Gif ðonne ægðer bið unwis, ðonne is to geðencanne hwæt Crisð self cuæð on his godspelle, he cwæð: Gif se blinda ðone blindan læt, hi fiallað begen on ænne pytt. Be ðæm ilcan se sealmscop cuæð: Sien hira eagan aðistrode ðæt hi ne geseon, & hiora hrygc simle gebieged. Ne cuæð he ðæt forðyðe he ænegum men ðæs wyscte oððe wilnode, ac he witgodē sua sua hit geweorðan sceolde. Soðlice ða eagan ðæt beoð ða lareowas, & se hrygc ðæt sint ða hieremenn; forðan ða eagan bioð on ðam lichoman forewearduin & ufewearduin, & se hrycg færð æfer ælcre wuhte; sua gâð ða lareowas beforan ðæm folce, & ðæt folc æfter. · Ðonne ðam lareowum âðistriað ðæs modes eagan, ðe beforan gân scoldon mid godum bisenum, ðonne gebigð ðæt folc hira hry[c]g to hefegum byrðenum manegum.

II. Ne eft ða gelæredan ðe swa nyllað libban swa hie ôn bocum leornedon, ðæt hi scoldon ne underfon [ða are] ðæs lareowdomes.

Monige eac wis[e] lareowas winnað mid hira ðeawum wið ða gæsðlecan bebodu ðe hi mid wordum lærað, ðonne hie on oðre wisan libbað on oðre hi lærað. Oft ðonne se hirde gæð on frecne wegas, sio hiord

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the eyes are the teachers, and the back the disciples; because the eyes are in the front and upper part of the body, and the back comes after everything; and in the same way the teachers go before the people, and the people after. When the eyes of the teacher's mind are dimmed, which ought to go before with good examples, the people bend their backs under many heavy burdens.

II. Nor, again, let the learned, who are not willing to live as they have learnt in books, undertake the dignity of teaching.

Many wise teachers also fight with their behaviour against the spiritual precepts which they teach with words, when they live in one way and teach in another. Often when the shepherd goes by dan-

frecne wegas, sio hiord þe unwærre biþ, gehrist. Be swelcum hirdum cwæþ se witga: Ge fortrædon Godes sceapa gærs & ge gedrefdon hira wæter mid eowrum fotum, þeah ge hit ær undrefed druncon. Swæ þa lareowas hi drincaþ swiþe hlutor wæter, þonne hi þone godcundan wisdom liorniaþ, & eac þonne hi hine læraþ; ac hi hit gedrefaþ mid hira agnum unþeawum, þonne þæt folc bisenaþ on hira unþeawum, nalles on hira lare. Þeah þæt folc þyrste þære lare, hi hie ne magon drincan, ac hio biþ gedrefed midþæmþe þa lareowas oþer doþ oþer hi læraþ. Be þæm Dryhten cwæþ eft þurh þone witgan: Yfle preostas biþ folces hryre. Ne dereþ nan mon swiþur þære halgan gesomnunge þonne þa þe þone noman underfoþ & þa endebyrdnesse þæs halgan hades, & þonne on woh doþ; forþon hi nan mon ne dear þreagean þeah hi agylten, ac mid þæm bioþ synna swiþe gebrædda, þe hi bioþ swa geweorþode. Ac hi woldon selfe fleon þa byrþenne swæ micelre scylde, þa þe his unwierþe wæron, gif hi mid hira heortan earum woldon gehiran & geornlice geþencean þone Cristes cwide, þe he cwæþ: Se þe ænigne þissa ierminga beswicþ, him wære betre þæt him wære sumu esulcweorn to þæm swiran getigged, & swæ aworpen to sæs grunde. Þurh þa cweorne is getacnod se ymbhwyrft þisse worlde & eac monna lifes & hira geswinces, & þurh þone sægrund [sæs gr.] hira ende & se siþemesta dom. Þonne biþ sio cweorn becirred þonne se mon biþ geendod; þonne biþ sio micle cwiorn becirred þonne þeos world biþ geendod. Se þonne þe to [Se þonne to] halgum hade becymþ, & þonne mid yflum þisnum oþþe worda oþþe weorca oþre on wón gebringþ, betre him wære þæt he on læssan hade & on eorþlecum weorcum his lif

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gerous ways, the flock, which is too unwary, falls. Of such shepherds the prophet spoke: "Ye trod down the grass of God's sheep, and ye defiled their water with your feet, though ye drank it before undefiled." Thus the teachers drink very pure water when they learn the divine wisdom, and also when they teach it; but they defile it with their own vices, and set an example to the people by their vices, not by their instruction. Though the people thirst for instruction, they cannot drink it, but it is defiled by the teachers doing one thing and teaching another. Of whom again God spoke through the prophet: "Bad priests are the people's fall." No man injures more the holy assembly than those who assume the name and order of the holy office, and then pervert it; for no man dare admonish them

ðe unwærre biᵹ, gehrist. Be suelcum hirdum cwæᵹ se witga: Ge fortrædon Godes sceapa gærs & ge gedrefdon hiora wæter mid iowrum fotum, ðeah ge hit ær undrefed druncen. Sua ða lareowas hi drincaᵹ suiðe hluter wæter, ðonne hi ðone godcundan wisdóm leorniaᵹ, & eac ðonne hie hiene læraᵹ; ac hie hit gedrefaᵹ mid hira agnum unðeawum, ðonne ðæt folc bisenaᵹ on hira unðeawum, nals on hira lare. Ðeah ðæt folc ðyrste ðære lare, hie hie ne magon drincan, ac hio biᵹ gedrefed midðamðe ða lareowas oðer dóᵹ oðer hie læraᵹ. Be ðæm Dryhten cwæᵹ eft ðurh ðone witgan: Yfle preostas bioþ folces hryre. Ne dereᵹ nan mon suiðor ðære halgan gesomnunge ðonne ða ðe ðone noman underfóᵹ & ða endebyrdnesse ðæs halgan hades, & ðonne on wóh ðóᵹ; forðon hie nan monn ne dearr ðreag[e]an ðeah hie agylten, ac mid ðam beoᵹ synna suiðe [ge]brædda ðe hie beoᵹ sua geweorðade. Ac hie woldon selfe fleon ða byrðenne sua micelre scylde, ða ðe his unwierðe wæron, gif hie mid hiora heortan earum woldon gehieran & geornlice geðencan ðone Cristes cuide, ða he cuæᵹ: Se ðe ænigne ðissa ierminga besuicᵹ, him wære betere ðæt him wære sumu esulcweorn to ðæm suiran getiged, & sua áworpen to sæs grunde. Ðurh ða cweorne is getacnod se ymbhwyrft ðisse worolde & eac monna lifes & hira gesu[i]nces, & ðurh ðone sæᵹrund hira ende & se siðemesða demm. Ðonne biᵹ sio cweorn becierred ðonne se monn biᵹ geendod; ðonne biᵹ sio micle cweorn becierre[d] ðonne ðeos weorld biᵹ geendod. Se ðonne to halgum hade becymᵹ, & ðonne mid yflum bisnum oððe worda oððe weorca oðre on wón gebringᵹ, betre him wære ðæt he on læssan hade & ón eorðlicum weorcum his líf geendode; forðæm gif he

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if they do wrong, and sins become very widely extended, since they are so much honoured. But they would of their own accord flee the burden of so great a sin, being unworthy of it, if they would hear with the ears of their heart, and carefully consider the words of Christ, when he said, "He who deceives one of these little ones, it were better for him to have a millstone tied to his neck, and so to be thrown to the bottom of the sea." By the mill is signified the circuit of this world, and also of man's life, and their toil, and by the bottom of the sea their end and the last judgment. The mill is turned when the man is ended; the great mill is turned when this world is ended. He who attains holy orders, and with bad examples, either of words or of works, leads others astray, it

geendode; forðæm gif he on ðæm wel deð, he hæfð ðæs god lean, gif he yfle deð, læsse wite he ðrowaþ on helle, gif he ana ðæder cymð, ðonne he dō, gif he oðerne mid him ðæder bringð.

III. Be ðære byrðenne ðæs reccendomes, & hu he scile eall earfeðo forseon, & hu forht he sceal bion for ælcre orsorgnesse.

Forðæm we ðis feaum wordum sædon, þe we woldon gecyðan hu micel sio byrðen bið ðæs lareowdomes, ðylæs ænig hine underfō durre ðara þe his unwierðe sie, ðylæs hi ðurh ða wilnunga ðære worldare underfō ðone ladteowdom ðæs forlores. Swiðe medomlice Iacobus se apostol his stirde, þa he cwæð: Broður ne beo eower to fela lareowa. Forðæm se wealhstod self Godes & monna, ðæt is Crist, fleah eorðrice [eorþlic rice] to underfonne. Se se þe ealne ðone wisdom ðæra uferrena gasta oferstigð & ær worlde ricsode on hefonum, hit is awriten on ðæm godspelle, Iudeas comon & woldon hine don nidenga to kyninge. Ða se hælend þæt ongeat, þa becirde he hi & gehydde hine. Hwa meahte ieð monnum rædan butan scylde, ðonne se þe hi gescop? Ne fleah he ðy rice ðy his ænig mon bet wirðe wære, ac he wolde us ða bisene astellan [asællan] þæt we his to swiðe ne gidsodon; & eac wolde for us ðrowian. He nolde bion kyning, & his agnum willum [willan] he com to rode gealgan. Ða weorðmynde kynehades he fleah, & þæt wite ðæs fracoðlicostan deaðes he geceas, forðæm þætte we, þe his limo sindon, leornodon æt him þæt we flugen ða oliccunga ðisses middangeardes; & eac ðæt þæt

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were better for him to end his life in a humbler station and in earthly works; for if he do well in them he will have a good reward for it, if he do ill he will suffer less torment in hell if he arrive there alone, than if he bring another with him.

III. Of the burden of rule, and how he is to despise all toils, and how afraid he must be of every luxury.

We have said thus much in few words, because we wished to show how great is the burden of teaching, lest any one dare undertake it who is unworthy of it, lest he through desire of worldly honour undertake the guidance of perdition. Very justly the apostle James forbade it when he said, "Brothers, let there not be too many masters among

on ðæm wél deð, he hæfð ðæs gód lean, gif he yfle deð, læsse wíte he ðrowað ón helle, gif he ana ðider cymð, ðonne he dó, gif he oðerne mid him ðider bringð.

III. Be ðære byrðenne ðæs reccenddomes, & hu he scyle eall earfoðu forsion, & hu for(h)t he sceal beon for ælcre orsorgnesse.

Forðon we ðiss feawum wordum sædon, ðy we woldon gecýðan hu micel sio byrðen bið ðæs lareowdomes, ðylæs ænig hine únderfón durre ðara ðe his unwierðe sie, ðylæs hie ðurh ða wilnunga ðære woroldâre underfó ðone latteowdom ðæs forlores. Suiðe medomlice Iacobus se apostol his stirde, ða he cuæð: Broðor ne beo eower to fela [lareowa]. Forðæm se wealhstod [self] Godes & monna, ðæt is Crist, fleah eorðrice to underfonne. Se se ðe ealne ðon[e] wisdóm ðara uferrenna gæsta oferstigð & ær worolde ricsode on hefenum, hit is awriten on ðæm godspelle, Iudeas comon & woldon hine dón niedenga to cyninge. Ða se Hælend ðæt ongeat, ða becierde he hie & gehydde hiene. Hwa mealte ieð monnum rædan butan scylde, ðonne se ðe hi gescop? Ne fleah he ðy rice ðy his ænig monn bêt wyrðe wære, ac he wolde us ða bisene astellan, ðæt we his to suiðe ne gitseden; & eac wolde for ús ðrowian. He nolde beon cyning, & his agnum willan he com to rode gealgan. Ða weorðmyndle cynehades he fleah, & ðæt wite ðæs fracoðlecestan deaðes he geceas, forðam ðætte we, ðe his liomu sindon, leornedon æt him ðæt we flugen ða oliccunga ðisses middangeardes; & eac ðæt ðæt we his ege & his brogan us ne óndreden, &

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you." Therefore the mediator himself between God and men, that is Christ, shunned undertaking earthly rule. He who surpasses all the wisdom of the higher spirits, and reigned in heaven before the world was, it is written in the Gospel that the Jews came and wished to make him king by force. When the Saviour perceived it, he dismissed them and hid himself. Who could easier rule men without sin than he who created them? He did not shun supremacy because any man was worthier of it, but he wished to set us an example of not coveting it too much; and also wished to suffer for us. He wished not to be king, yet of his own free will he came to the cross. He shunned the honour of reigning, and chose the punishment of the most ignominious death,

we his ege & his brogan us ne ondreden, & for soðfæstnesse þæt we lufien geswinc, & orsorgnesse we us ondræden, & hi forðy forbugen. Forðæm for ðære orsorgnesse monn oft aðint on ofermettum, & þa earfeðu ðurh sar & ðurh sorge hine geclænsiað & geeaðmedað. On ðæm gesuntfulnessum ðæt mod wirð upahæfen ; & on ðæm earfeðum, ðeah hit ær upahæfen wære, hit bið geeaðmeded. On ðære gesuntfulnesse mon forgit his selfes; on ðæm geswincum he sceal hine selfne geðencean, ðeah he nylle. On ðære orsorgnesse oft þæt he to gode gedyde he forlist ; on ðæm earfeðum oft þæt he [longe] ær to yfle gedyde, he hit (*om.*) gebet. Swiðe oft mon bið þære earfoðnesse lareowdome underðided, ðeah he ær nolde his lareowes ðeawum & larum bion. Ac ðeah hine ðonne ða brocu getyn & gelæren, sona, gif he on rice becymð, for ðære weorðunge ðæs folces he bið on ofermetto awended, & gewunað to ðæm gilpe. Swa swa Saul se cyning, ærest he fleah ðæt rice, & tealde hine selfne his swiðe unwierðne. Ac sona swa he ðone onwald onfeng ðæs rices, he astag on ofermetto, & hine bealg wið ðone ilcan Samuhel þe hine ær on ðæm rice gebrohte, & hine to gehalgode, forðæmþe he him sæde beforan ðæm folce his unðeawas, þa he him ær hira ðonces gestiran ne mealite ; & þa he him fram wolde, þa feng [gefeng] he hine, & toslat his hrægl, & hine geunarode. Swæ eac Dauid, se folneah on eallum ðingum Gode licode, sona swæ he ða byrðen(n)e næfde swæ manegra earfoða, he wæs mid ofermettum gewundod, & þæt swiðe wælhreowlice gecyðde on Urias slege his agnes holdes ðegnes, for ðære scamleaslican wilnunge [gewilnunge] his wifes. Se ilca se

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that we who are his members might learn from him to shun the seductions of this world ; and also that we might not dread its fear and terror, and for the sake of truth, love toil and dread luxury, and therefore avoid it. For through luxury men are often inflated with pride, while hardships through pain and sorrow purify and humble them. In prosperity the heart is puffed up ; in adversity, even if it were formerly puffed up, it is humbled. In prosperity men forget themselves ; in adversity they must remember themselves, even if they are unwilling. In prosperity they often lose the good they formerly did ; in adversity they often repair the evil they long ago did. Often a man is subjected to the instruction of adversity, although before he would not follow the moral example and instruction of his

for soðfæsðnesse ðæt we lufigen gesuinc, & orsorgnesse we us ondræden, & hi forðy forbugen. Forðam for ðære orsorgnesse monn oft âðint on ofermettum, & ða earfeðu ðurh sâr & ður(h) sorge hiene geclænsiað & geeaðmedað. On ðæm gesundfulnessum ðæt môd wierð úpáhafen; & on ðæm earfeðum, ðeah hit ær úpáhafen wære, hit bið geeaðmedd. On ðære gesundfulnesse mon forgiett his selfes; on ðæm gesuincum he sceal hine selfne geðencean, ðeah he nylle. On ðære orsorgnesse oft ðæt he to gode gedyde he forliesð; on ðæm earfoðum oft ðæt he longe ær to yfle gedyde, he gebett. Suiðe oft monn bið ðære earfoðnesse lareowdome underðieded, ðeah he ær nolde his lareowes ðeawum & larum bion. Ac ðeah hine ðonne ða brocu getŷn & gelæren, sona, gif he on rice becymð, for ðære weorðunge ðæs folces, he bið ón ofermettu awended, & gewunað to ðæm gielpe. Sua sua Saul s[e] cyning, æresð he fleah ðæt rice, & tealde hine selfne his suiðe únwierðne. Ac sona sua he ðone anwald onfeng ðæs rices, he âstag on ofermettо, & hine bealg wið ðone ilcan Samuel ðe hine ær on ðæm rice gebrohte, & hine to gehalgode, forðamðe he him sæde beforan ðam folce his únðeawas, ða he him ær hiera ðonces gestieran ne meahte; & ða he him from wolde, ða gefeng he hine, & toslat his hrægl, & hine geunarode. Sua eac Dauit, ðe folneah on eallum ðingum Gode licode, sona sua he ða byrðenne næfde sua monegra earfeða, he wæs mid ofermettum gewundad, & ðæt suiðe wælhreowlice gecyðde on Ūrias slæge hi[s] agenes holdes ðegnes, for ðære scamleaslecan gewilnunge his wifes. Se ilca se monegum yfelum

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teacher. But although schooled and taught by adversity, soon, if he attain to power, through the homage of the people he becomes proud and accustomed to presumption. As king Saul at first declined the throne, and deemed himself quite unworthy of it. But as soon as he obtained the rule of the kingdom, he became proud, and was angry with that same Samuel who formerly brought him to the throne, and consecrated him, because he told him of his faults before the people, since he could not control him before with their approval; and when he wished to depart from him, he seized him, and tore his clothes, and insulted him. So also David, who pleased God in nearly everything, as soon as he had not the burden of so many troubles, he was wounded with pride, and showed it very cruelly in the murder

monegum yflum wiþ hine selfne forworhtum ær geárode, he wearþ eft swæ ungemetlicé grædig þæs godan deaþes, butan ælcre scylde & ælcre wiþerweardnesse wiþ hine. Se ilca Dauid þe forbær þæt he þone kyning ne yflode, þe hine on swæ heardum wræce gebrohte, & of his earda adræfde, þa he his wel geweald ahte on þæm scræfe, he genam his loþan ænne læppan to tacne þæt he his gewald ahte, & hine þeah for þæm ealdan treowum forlét. Se ilca Dauid miclum his agnes herges pleh, & monigne forsende, þær he ymb his getreowne þegn unsynnigne sirede. Sio scyld hine swiþe féor of ealra haligra rime atuge, þær him eft þa geswinc & þa earfeþu ne gehulpen.

IV. Ond hu oft sio bisgung þæs rices & þæs recendomes toslit þæt mod þæs recceres.

Swiþe oft gedrefþ þa heortan sio monigfalde giemen þæs underfangnan lareowdomes, & þonne þæt mod biþ on monig todæled, hit biþ on anes hwæm þe unfæstre, & eac þy unnyttre. Be þæm cwæþ Salomon se snottra: Sunu min, ne todæl þu on to fela þin mod, & þin weorc endemes. Forþon oft þonne mon forlet þone ege & þa fæstrædnesse þe he mid ryhte on him innan habban sceolde, hine spænþ his mod to swiþe monegum unnyttum weorce. He sorgaþ ymb þa, & biþ þara swiþe gemyndig, & forgit his selfes, þonne he swiþur his mod gebint to þæm unnyttan [unnyttran] weorcum þonne he þyrfe. Him biþ swæ swæ þæm menn þe biþ abisgod on færelte mid oþrum cirrum, oþþæt he nat hwæder he ær wolde, ne geþencean

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of Uriah, his own faithful servant, for the shameless desire of his wife. The same one who formerly spared him who had sinned against him with so many evils, became so immoderately eager for the death of the virtuous Uriah, without any crime or offence against himself. The same David who forbore injuring the king who brought him into such painful exile, and drove him from his country, when he had him completely in his power in the cave, took a lappet of his coat as a sign of having had him in his power, and yet let him escape for his former allegiance. The same David exposed his own army to great danger, and caused many to perish, when he laid snares for his faithful and innocent servant. The sin would have removed him very far from the number of all the saints, had not his toils and troubles come to his help again.

wiþ hine selfne forworhtum ær gearode, he wearþ eft sua ungemetlice grædig þæs godan deaþes butan ælcre scylde & ælcre wiþerweardnesse wiþ hine. Se ilca Dauid þe forbær þæt he þone kyning ne yfelode, þe hine on sua heardum wræce gebrohte, & of his earde ádræfde, þa he his wel geweald ahte on þæm scræfe, he genom his loþan ænne læppan to tacne þæt he his geweald ahte, & hine þeah for þam ealdan treowum forlêt. Se ilca Dauid miclum hi[s] agenes herges pleah, & monig[ne] forsende, þær he ymb his getreowne þegn únsynnigne sierede. Sio scyld hine suiþe feorr cf ealra haligra rime atuge, þær him eft þa gesuinc & þa earfeþu ne gehulpen.

IV. Ond hu oft sio bisgung þæs rices & þæs recedomes toslit þæt mod þæs recceres.

Suiþe oft gedrefeþ þa heortan sio manigfealde giemen þæs underfangenan lareowdomes, & þonne þæt mód biþ o[n] monig todæled, hit biþ on anes hwæm þe unfæstre, & eac þe un(n)yttre. Bi þam cuæþ Salomonn se snottra: Sunu min, ne todæl þu on to fela þin mód, & þin weorc endemes. Forþan oft þonne mon forlæt þone ege & þa fæsþrædnesse þe he mid ryhte on him innan habban scolde, hine spænþ [his mód] to suiþe manegum unnyttum weorce. He sorgaþ ymb þa, & biþ þara suiþe gemyndig, & forgiett his selfes, þonne he suiþor his mod gebint to þam unnyttran weorcum þonne he þyrfe. Him biþ [sua] sua þam menn þe biþ abisgod on færelde mid oþrum cierrum, oþþæt he nát hwider he ær wolde, ne geþencan ne con hwæt him

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IV. And how often the trouble of rule and government distracts the mind of the ruler.

Very often the manifold care of teaching when it is undertaken disturbs the heart, and when the mind is divided among many objects it is the less firm in each, and also less useful. Of which spoke the wise Solomon: "My son, do not divide thy mind among too many things, and thy works likewise." For often when a man loses the fear and firmness which he ought properly to have within him, his mind allures him to many useless works. He is concerned for them, and very mindful of them, and forgets himself, when he occupies his mind with the useless works more than he ought. He is like the man who is occupied on a journey with other affairs,

ne can hwæt him losaþ on þære gælinge þe he þa hwile amirþ, & hu swiþe he on þæm gesyngaþ. Ne wende na Ezechias Israhela kyning þæt he gesyngode, þa he lædde þa elþeodgan ærendracan on his maþmhus, & him geiewde his goldhord. Ac he onfunde þeah Godes irre on þæm hearme þe his bearne æfter his dagum becom. & þeah he wende þæt hit nan syn nære. Oft þonne hwæm gebyreþ þæt he hwæt mærlices & wunderlices gedeþ, & his þonne wundriaþ þa þe him underþidde bioþ, & hine heriaþ, þonne ahefþ he hine on his mode, & his Deman ierre fullice to him gecigþ, þeah þe he hit on yflum weorcum ne geopenige. Swæþeah mid þy selflice se Dema biþ genided to þæm irre, & se Dema se þæt ingeþonc eal wat, he eac þæm ingeþonce demþ. We magon monnum bemiþan ure geþonc & urne willan, ac we ne magon Gode. Hwæt se Babilonia kyning wæs swiþe upahæfen on his mode for his onwalde & for his gelimpe, þa he fægenode þæs miclan weorces & fægernesse þære ceastre, & hine othof innan his geþohte eallum oþrum monnum, & swigende he cwæþ on his mode: Hu ne is þis nu sio micle Babilon þe ic self atimbrede to kynestole & to þrymme, me selfum to wlite & to wuldre, mid mine agne mægene & strengeo? Ða swigendan stefne swiþe hræþe se digla Dema gehirde, & him swiþe undigellice geondwyrde mid þæm witum þe he hit swiþe hrædlice wræc. Þa upahæfenesse he arasode & hi getælde, þa he hine ásced of þæm worldrice, & hine gehwirfde to ungesceadwisum neatum, & swæ awende mode he hine geþidde to feldgongendum deorum; & swæ þy þearlan do(me) he forleas his mennisce. Se ilca se þe wend(e þæt) he wære ofer ealle

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until he knows not whither he formerly wished to go, and cannot think what he loses in the delay, and how greatly he sins therein. Hezekiah, king of Israel, did not think that he sinned when he led the foreign ambassadors into his treasury, and showed them his treasures. But he experienced God's anger in the misery which came on his child after his days. And yet he thought it was no sin. Often when any one happens to do anything famous and wonderful, and those who are under him, admiring it, praise him, he is puffed up in spirit, and completely calls down on himself the severe anger of his Judge, although he does not show it in bad deeds. Yet through his pride the Judge is compelled to anger, and the Judge, who knows all the thoughts of the mind, also judges those thoughts. We can hide our thoughts and desires from men, but not from God. The

losaþ on þære gælinge þe he þa hwile amierreþ, & hu suiþe he on þam gesyngaþ. Ne wende na Ezechias Israhela kyning þæt he [ge]syngade, þa he lædde þa ællþeodgan ærenddracan on his maþmhus, & him geiewde his goldhord. Ac he onfunde þeah Godes ierre on þam hearme þe his bearne æfter his dagum becom. & þeah he wende þæt hit nan syn nære. Oft þonne hwæm gebyreþ þæt he hwæt mærlices & wundorlices gedeþ, & his þonne wundriaþ þa þe him underþiedde bioþ, hine heriegeaþ, þonne áhefþ he hine on his mode, & his Deman ierre fullice to him gecigþ, þeah þe he hit on yfelum weorcum ne geopenige. Suaþeah mid þy selflice se Dema biþ genieded to þæm ierre, & se Dema se þe þæt inngeþonc eall wát, he eac þæm inngeþonce demþ. We magon monnum bemiþan urne geþonc & urne willan, ac we ne magon Gode. Hwæt se Babylonia cyning wæs suiþe úpáhafen on his mode for his anwalde & for his gelimpe, þa he fægnode þæs miclan weorces & fægernesse þærre ceastre, & hine oþhof innan his geþohte eallum oðrum monnum, & suigende he cwæþ on his mode: Hu ne is þis sio micle Babilon þe ic self atimbrede to kynestole & to þrymme, me selfum to wlite & wuldre, mid mine agne mægene & strengo? Ða suigendan stefne suiþe hraþe se diegla Dema gehirde, & him suiþe undeogollice gewyrde mid þam witum þe he hit suiþe hrædlice wræc. Ða úpáhafenesse he árasode & hie getælde, þa he hine ás[c]ead of þam woroldrice, & hine gehwyrfde to ungesceadwisum neatum, & sua áwende mode he hine geþiedde to feldgo(n)gendum deorum; & sua þy þearlan dome he forleas his mennisce. Se ilca se ð[e] wende þæt he wære ofer ealle

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Babylonian king was greatly puffed up in spirit for his power and success when he rejoiced at the size and beauty of the city he had built, and extolled himself in thought above all other men, and spoke silently in his mind: "How, is not this the great Babylon which I myself built as a throne of splendour, to adorn and glorify myself, with my own might and strength?" The silent voice the unseen Judge very soon heard, and answered him very distinctly with the punishments with which he very quickly punished it. He rebuked and blamed his pride by depriving him of his worldly kingdom, and turning him into an irrational animal, and broke his spirit by associating him with beasts of the field; and so by the severe punishment he lost his state of man. To the very one who thought he was above all other men it happened that he hardly knew whether he was a man

oðre men, him gebyrede (þæt he) nysse self ðæt he man wæs. Swaðeah, (ðeah ic) nu ðis recce, ne tæle ic na micel weorc ne ry(htne) onwald, ac ic tæle þæt hine mon forðy upahe(bbe) on his mode; & þa untrymnesse hira heortan ic wolde getrymman & gestiran ðære wilnunge ðæm unmedemum, þæt hira nan ne durre gripan swæ orsorglice on ðæt rice & on ðone lareowdom, ðylæs ða gongen on swæ frecne stige, ða þe ne magon uncwaciende gestondan on emnum felda.

V. Be ðæm þe magon on ealdordome nytte beon on bisnum & on cræftum, & ðonne for hiera agenre ieðnesse ðæt fleoð.

Ac monige sindon mid miclum gifum monegra mægena & cræfta geweorðode, forðonþe hi hie sceoldon monegum tæcean, & for oðerra monna ðearfe onfoð ðyllica gifa. Þæt is þæt hie gehealdaþ hiera lichoman firenlusta clænne; oðer is þæt hie bioð on forhæfdnesse strengeo strange; ðridde is þæt hie bioð mid lara swetmettum gefylde; feorðe is þæt hie bioð on ælengum ðingum & on ælcre longunge geðyldige, & on forebyrde eaðmode; fifte is þæt hie habbaþ þa arudnesse & þa bældo þæt hie magon anwald habban; sixte is þæt hie bioð fremsume; siofoðe is þæt hie bioð reðe & strece for ryhtwisnesse. Ða þe ðonne ðyllice bioð, & him mon swelcne folgoð beodeð, & hie him wiðsacaþ, oft him gebyreð þæt hie weorðaþ bereafod ðara gifa þe him God for monegra monna ðingum geaf, næs for hiera anra. Ðonne hie synderlice ðencead hu hie selfe scylen fulfremedeste weorðan, & ne gimaþ to hwon oðerra monna wise weorðe, mid ðy

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at all. However, although I tell this now, I do not blame great works nor legitimate power, but I blame a man for being conceited on that account; and I would strengthen the weakness of their hearts, and forbid the incompetent such desires, lest any of them presume to seize on power or the office of teaching so rashly, lest those attempt such dangerous paths who cannot stand firmly on level ground.

V. Concerning those who can be useful as teachers with their example and virtues, and for their own ease avoid it.

But there are many distinguished with great gifts of many virtues and talents, because they ought to teach many, and for the need of other men they receive such gifts. That is, that they keep their

oðere menn, him gebyrede ðæt he nyste self hwæðer he monn wæs. Suaðeah, ðeah ic nu ðis recce, næ tæle ic na micel weorc ne ryhtne anwald, ac ic tæle ðæt hine mon forðy upáhebbe on his mode; & ða untrymnesse hiera heortan ic wolde getrymman & [ge]stiran ðære wilnunge ðæm unmedemum, ðæt hiera nan ne durre gripan sua orsorglice on ðæt rice & on ðone lareowdóm, ðylæs ða gongen on sua frecne stige, ða ðe ne magon uncwaciende gestondan on emnum felda.

V. Bi ðæm ðe magon on ealdordome nytte beon ón bisnum & ón 10 cræftum, & ðonne for hira agenre ieðnesse ðæt fleoð.

Ac monige siendun mid miclum giefum monegra cræfta & mægene geweorðode, forðonðe hie hie scoldon monegum tæcan, & for oðerra monna ðearfe onfoð ðyllica giefa. Ðæt is ðæt hie gehealdað hir[a] lichoman firenlusta clæn[n]e; oðer is ðæt hi beoð on færhæfdnesse strenge 15 strange; ðridde is ðæt hi beoð mid lara suetmettum gefylde; feor(ðe) is ðæt hi beoð on ælengum ðingum & ælcre longunge geðyldige, & on forebyrde eaðmode; fifte is ðæt hie habbað ða árodnesse & ða bieldo ðæt hie magon anweald habban; siexte is ðæt hi beoð fremsume; siofoðe is ðæt hi beoð reðe & stræce for ryhtwisnesse. Ða ðe ðonne 20 ðyllice beoð, & him mon suelene folgað beodeð, & hie him wiðsacað, oft him gebyreð ðæt hie weorðað bereafod ðara giefa ðe h[i]m God for monigra monna ðingum geaf, næs for hiera anra. Ðonne hie synderlice ðenceað hu hie selfe scylen fullfremodeste weorðan, & ne giemað to hwon oðerra monna wise weorðe, mið ðy [hi bercafiað] hie

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body pure from lusts; the second is that they are strict in the severity of abstinence; the third is that they are full of the dainties of learning; the fourth is that they are patient in tedious things and in every delay, and humble in authority; the fifth is that they have spirit and boldness enough to possess authority; the sixth is that they are beneficent; the seventh is that they are zealous and severe for the cause of righteousness. Such as these then, if, when such power is offered them, they refuse it, it often happens that they are deprived of the gifts which God bestowed on them for the sake of many men, not of them alone. When they consider only how they themselves may become most perfect, and do not care what becomes of other men, they thus deprive themselves of the benefits which

hie bereafiaþ hie selfe þara goda þe hie wilniaþ synderlice habban. Be swelcum monnum Crist on his godspelle cwæþ: Ne scyle nan mon blæcern ælan under mittan. And eft he cwæþ to Petre þæm apostole: Petrus lufast þu me? He cwæþ: Þu wast þæt ic þe lufige. And þa cwæþ Dryhten: Fed þonne min sceap, gif þu me lufige. Gif þonne sio feding þara sceapa biþ þære lufan taceñ, hwy forcwiþ þonne se þe him God swelce cræftas gifþ þæt he ne fede his heorde, buton he cweþan wille þæt he ne lufige þone Hlaford & þone hean Hirde ealra gesceafta? Be þæm Paulus se apostol cwæþ: Gif Crist for us eallum dead wæs, þonne weorþaþ ealle men deade. Hwæt is þonne betre þa hwile þe we libben, þonne we ures flæsces lustum ne libben, ac þæs bebodum þe for us dead wæs & eft aras? Be þæm cwæþ Moyses: Gif hwa gefare & nan bearn ne gestrine, gif he broþur læfe, fó se to his wife. Gif he þonne bearn þærbie gestriene, þonne cenne he þæt þæm gefarenan breþer þe hie ær ahte. Gif he þonne þæt wif wille forsacan, þonne hræce hio him on þæt neb foran, & his mægas hiene anscogen oþre fet, þæt mon mæge siþþan hatan his tun þæs anscodan tun. Þis wæs ryht dom on þære ealdan æ, & is nu us to bispelle. Se ær gefarena broþur getacnaþ Crist. He hiene ætiewde æfter þære æriste, & cwæþ: Faraþ & cyþaþ minum broþrum þæt hie cumen to Galileum; þær hie me gesioþ. He gefor swelce he butan bearnum gefore, forþon he næfde gefylled þagit þone rim his gecorenra. Swæ swæ þæs gefarenan broþur wif on þære ealdan æ wæs geboden þæm libbendan breþer to anfonne, swæ is cynn þæt sio gimen þære halegan ciricán, þæt is Cristenes folces

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they wish to keep to themselves. Of such men Christ spoke in his Gospel: "Let no man light a lantern under a measure." And again he spoke to the apostle Peter: "Peter, dost thou love me? He said: Thou knowest that I love thee. And then said the Lord: Feed my sheep, if thou lovest me." If, then, the feeding of the sheep is the sign of love, why does he, to whom God has given such qualities, refuse to feed his flock, unless he wish to say that he does not love the Lord and high Shepherd of all creatures? Of which the apostle Paul spoke: "If Christ died for us all, all men will die." What is, therefore, better while we live than not to live in the lusts of our flesh, but after his commands who died for us and rose again? About which spoke Moses: "If any one die without begetting a child,

selfe ðara goda ðe hie wilniað synderlice habban. Be suelcum monnum Crist on his godspelle cuæð: Ne scyle nan mon blæcern ælan under mittan. & eft he cuæð to Petre ðæm apostole: Petrus lufastu me? He cuæð: Đu wast ðæt ic [ðe] lufige. & ða cuæð Dryhten: Fed ðonne min sceap, gif ðu me lufige. Gif ðonne seo feding ðara sceapa bið ðære lufan tac[e]n, hwi forcwið ðonne se ðe him God suelce cræftas giefð ðæt he ne fede his heorde, buton he cueðan wielle ðæt he ne lufige ðone Hlaford & ðone hean Hierde eallra gesce[a]fta? Be ðam Paulus se apostol cuæð: Gif Crist for us eallum dead wæs, ðonne weorðað ealle menn deade. Hwæt is ðonne betere ða hwile ðe we libben, ðonne we úres flæsces lustum ne libben, ac ðæs bebodum ðe for ús dead wæs & eft árás? Be ðam cuæð Moyses: Gif hwa gefare [& nan] bearn ne gestriene, gif he broðor læfe, fó se to his wife. Gif he ðonne bearn ðærbig gestriene, ðonne cenne he ðæt ðam gefarenan breðer ðe hie ær ahte. Gif he ðonne ðæt wif wille [for]sacan, ðonne hræce hio him on ðæt nebb foran, & his mægas hine anscogen oðre fét, ðæt mon mæge siððan hatan (h)is tún ðæs anscodan tún. Đis wæs ryht dóm on ðære ealdan æ, & is nu ús to bispelle. Se ær gefarena broðor getacnað Crist. He hine ætiede æfter ðære æriste, & cuæð: Farað & cyðað minum broðrum ðæt hie cumen to Galileum; ðær hie me geseoð. He gefór suelce he butan bearnum gefóre, forðon he næfde gefylled ðagiet ðone rím his gecorenra. Sua sua ðæs gefarenan broðor wif on ðære ealdan æ wæs geboden ðæm lifiendan breðer to onfónne, sua is cynn ðæt sio giemen ðære halgan ciricean, ðæt is Cristes folces

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if he leave a brother, let him take his wife. If he beget a child by her, let him beget it for the dead brother who formerly had her. But if he wish to refuse the woman, let her spit in his face, and let his relations take the shoe off one of his feet, that his house may afterwards be called the house of the one-shoed." This was a lawful sentence in the old law, and is now an example for us. The brother who died first signifies Christ. He appeared after the resurrection, and said: "Go and tell it to my brothers that they may come to Galilee, where they will see me." He died as it were without children, for he had not yet filled up the number of his elect. As in the old law the wife of the brother who had died was offered to the living brother that he might take her, so it is proper that the care of the holy Church,

gesomnung, sie ðæm beboden þe hic wel ofer mæge, & hiere wel rædan cunne. Gif hiere ðonne se wiðsace, þonne is cyn þæt him spiwe ðæt wif on, ðæt neb, þæt is þæt hiene tæle ðæs folces gesomnung, emne swelce he [hie] him on ðæt neb spæten, forðonþe he nyle gifan þæt him God geaf, and helpan ðæs folces mid ðæm þe he his healp. Swæ is cyn ðæt sio halige gesomnung tæle ælces ðara god ðe hit him anum wile to gode habban, & nyle oðerra mid helpan. Se bið eac mid ryht [ryhte] oðre fet onscod, & hiene mon scile on bismer hatan se anscoda. Be ðæm cwæð Crist on his godspelle: Sceogeað eowre fett, þæt ge sin gearwe to ganne on sibbe weg æfter minra boca bebodum. Gif we ðonne habbað swæ micle sorge & swæ micle gieman urra nihstena swæ swæ ure selfra, ðonne hæbbe we begen fett gescode swiðe untællice; gif we ðonne agiemeleasiað urra nihstena ðearfe [ðearfa], & ðenceað ymbe ure synderlice, ðonne bið us swiðe fracuðlice oðer fot unscod. Manige men sindon, swæ swæ we ær cwædon, þe bioð geweorðod [geweorðode] mid miclum & mid monegum Godes gifum, & ðonne bioð onælede mid ðære girninge ðara smeaunga Godes wisdomes anes, & fleoð ðonne þa nytwierðan hiersumnesse ðære lare, & nyllað ðæs ðencean hu hie mægen nytwierðuste bion hiera nihstum, ac lufiað digla stowa, & fleoð monna ansine [onsina]. Gif him ðonne God ryhtlice & streclice deman wile, & he him for his mildheortnesse ne arað, ðonne bioð hie swæ monegum scyldum scyldige swæ hie monegra unðeawa gestieran [stieran] mealhton mid hiora larum & bisnum, gif hie ongemong monnum bion woldon. Hwæt ðenceað ða þe on swelcum weorcum

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that is the assembly of Christ's people, be offered to him who can superintend and rule it well. But if he refuse it, it is proper for the woman to spit in his face, that is, for the assembly of the people to blame him, exactly as if they spat in his face, because he would not give what God gave him, and help the people with what he helped him with. In the same way it is proper for the holy assembly to blame the advantages of those who wish to appropriate them to themselves alone, and will not help others with them. He is also rightly shod on one foot only, and he shall be called in ignominy the one-shoed. Of which Christ spoke in his Gospel: "See to your feet, that ye be ready to go in the path of peace after the commands of my books." If we take as much trouble and care about our neighbours as ourselves, we have both feet shod very

gesomnung, sie ðam beboden ðe hie wel ófer mæge, & hiere wél rædan cunne. Gif hire ðonne se wiðsace, ðonne is cynn ðæt him spiwe ðæt wif on ðæt nebb, ðæt is ðæt hine tæle ðæs folces gesomnung, emne suelce hie him on ðæt nebb spæten, forðonðe he nyle giefan ðæt him God geaf, & helpan ðæs folces mid ðam ðe he his healp. Sua is cynn ðæt sio halige gesomnung tæle ælces ðara gód ðe hit him anum wile to gode habban, & nyle oðer(r)a mid helpan. Se bið eac mid ryhte oðre fét anscód, & hine mon scyle on bismer hatan se anscóda. Be ðæm cuæð Crist on his gospelle: Sceawiað iowre fét, ðæt ge sien gearwe to ganganne on sibbe wég æfter minra boca bebodum. Gief we ðonne habbað sua micle sorge & sua micle gieman urra niehstena sua sua ure selfra, ðonne hæbbe we begen fét gescóde suiðe untællice; gif we ðonne ágiemeleasiað urra niehstena ðearfa, & ðenceað ymbe ure synderlice, ðonne bið us suiðe fracoðlice oðer fót unscód. Monige menn siendon, sua sua we ær cuædon, ðe beoð geweorðode mid miclum & mid monegum [Godes] giefum, & ðonne beoð onælede mid ðære gierninge ðara smeaunga Godes wisdomes anes, & fleoð ðonne ða nyttwyrðan hiersumnesse ðære lare, & nyllað ðæs ðencean hu hie mægen nyttweorðuste bion hiera niehstum, ac lufiað diegla stowa, & fleoð monna onsiena. Gif him ðonne God ryhtlice & stræclice deman wile, & he him for his mildheortnesse ne áraðe, ðonne beoð hie su[a] monegum scyldum scyldige sua [h[i]e] manegra unðeawa gestiran mealton mid hiora larum & bisenum, gif hi ongemong monnum beon wolden. Hwæt ðenceað ða ðe on suelcum weorcum scinað, & magon

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blamelessly; but if we neglect the wants of our neighbours, and think about our own specially, then one of our feet is very disgracefully unshod. There are many men, as we have remarked above, who are honoured with great and many gifts of God, and then are inflamed with the desire of the contemplation of God's wisdom alone, and so avoid the profitable obedience of teaching, and will not consider how they can be most useful to their neighbours, but love solitude and shun the face of men. But if God determines to judge them righteously and severely, and does not of his mercy spare them, they are guilty of as many sins as they could have corrected faults with their instruction and example, if they had been willing to associate with men. What reason have those, who shine with such works and can be so useful to their neighbours, for trusting rather

scinaþ, & magon hiera nihstum swæ nytte bion, hwy hie þara geearnunga hiora digelnesse & anette bet truwien þonne þære hu hie oðerra monna mæst gehelpen? Hwæt se ancenda Godes sunu of his fæder bosme wæs ferende to urre andweardnesse þæt he ure gehulpe.

VI. Be þæm þe for eaðmodnesse fleoð þa byrðenne þæs lareowdomes, þonne hi beoð ryhtlice eaðmode þonne hie ne winnaþ wiþ þone godcundan dom.

Ðonne sindon monige þe fleoð for eaðmodnesse anre, forþæm hie noldon þæt hie mon ahofe ofer þa þe him betran þynceaþ þonne hie selfe. Nis þæs þonne nan tweo, gif swelc eaðmodnes biþ mid oðrum godum þeawum begyrded, þæt þæt biþ beforan Godes eagum soð eaðmodnes, þonne he for nanre anwilnesse ne wiðcwiþ þæm nyttum weorcum þe him mon beodeþ to underfonne. Ne biþ þæt na soð eaðmodnes, gif mon ongit þæt þæt Godes willa sie þæt he ofer oðre bion scile, þæt he þonne wiðsace, ac bio underþided Godes willan & his dome, & forlæte þa uncysta þære anwilnesse. Ðonne he oferstæled biþ, & him gerealit biþ þæt he oðrum mæg nyt bion on þæm þe him mon þonne bebeodeþ, mid his mode he hit sceal fleon & þeah for hiersumnesse he hit sceal underfon.

VII. Ðætte oft þæs lareowdomes þenung biþ swiþe untælwierðlice gewilnod, & eac swiþe untælwierðlice monige bioþ to geniedde.

Ðealhhwæðre monige wilniaþ folgoðes & ealdordomes swiþe un-

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to the merits of retirement and solitude than aiding other men as much as possible? Did not the only born Son of God come from his Father's bosom to be with us and help us?

VI. Of those who through humility avoid the burden of teaching, but if they are really humble, do not oppose the divine decree.

And there are many who avoid it out of humility alone, because they do not wish to be raised above those whom they think better than themselves. There is no doubt that if such humility is enforced with other virtues, it is before God's eyes genuine humility, when he

hiera niehstum sua nytte beon, hwy hie ðara geearnunga & diegelnesse & anette bet truwigen ðonne ðære hu hie oðerra monna mæst gehelpen? Hwæt se ancenneda Godes sunu of his fæder bosme wæs ferende to urre andweardnesse ðæt he ure gehulpe.

VI. Bi ðæm ðe for eaðmodnesse fleoð ða byrðenne ðæs lareowdomes, ðonne hie beoð ryhtlice eaðmode ðonne hie ne winnað wið (ð)one godcundan dom.

Ðonne siendon monige ðe fleoð for eaðmodnesse anre, forðon hie noldon ðæt hie mon áhófe ofer ða ðe him beteran ðyncead ðonne hie selfe. Nis ðæs ðonne nan tweo, gif suelc eaðmodnes bið mid oðrum godum ðeawum begyrded, ðæt ðæt bið beforan Godes eagum soð eaðmodness, ðonne he for nanre anwielnesse ne wiðcuið ðam nyttan weorcum ðe him mon beodeð to underfonne. Ne bið ðæt na soð eaðmodnes, gif mon ongiett ðæt ðæt Godes willa sie ðæt he ofer oðre beon scyle, ðæt he ðonne wiðsace, ac beo underðieded Godes willan & his dóme, & forlæte ða uncyste ðære anwielnesse. Ðonne [he] oferstæle[d] bið, & him gerealt bið ðæt he oðrum mæg nytt bion on ðam ðe him mon ðonne bebeodeð, mid his mode he hit sceal fleon & ðeah for hiersumnesse he hit sceal underfon.

VII. Ðætte oft ðæs lareowdomes ðenung bið swiðe untælwyrðlice gewilnad, & eac swiðe untælwierðlice monige beoð to geniedde.

Ðealhhwæðre monige wilniað folgoðes & ealdordomes suiðe untæl-

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does not out of any obstinacy reject the useful works which are offered for his acceptance. It is not true humility, if a man perceives that it is God's will that he be above others, for him to refuse it, but to submit to God's will and decree, and relinquish the vice of obstinacy. When he is exalted and appointed that he may be useful to others in the post which is offered him, he should avoid it in spirit, and yet out of obedience accept it.

VII. That the ministration of teaching is also very blamelessly desired, and also many are compelled very blamelessly to undertake it.

However, many desire rule and supremacy very blamelessly, and

tælwierðlice, & monige bioð togeniedde eac swiðe untælwierðlice. Ðæt we magon swiðe sweotule ongietan, gif we geðenceað þa twegen witgan þe God wolde sendan to læranne. Oðer hine his selfes willum gebead to ðære lare & to ðæm færelte. Oðer for ðæm ege, þe he ondred þæt he hit swæ medomlice don ne mealite, him wiðsoc. Ðæt wæs Hieremias. Þa he hiene sendan wolde, þa bæd he eaðmodlice þæt he hiene ne sende, & cwæð: Eala eala eala Dryhten, ic eom cniht; hwæt can ic sprecan? Ac Isaias, þa Dryhten ascode hwone he sendan mealite, þa cwæð Isaias: Ic eom gearo; sende me. Loca nu hu ungelic spræc eode of ðissa twegea monna muðe. Ac hio wæs of swiðe gelicum willan, forðon hio afeoll [aweol] of anum welle; ðeah hio [he] on tu tofleowe, ðeah wæs se [sio] æspring sio soðe lufu. Ymbe þa we habbað twa bebodu: an is þæt we lufien God, oðer þæt we lufien ure nihstan. For ðære lufan Isaias wilnode hu he nyttost mealite bion his nihstum on ðys earfeðlican [eorðlican] life, & forðon he wilnode ðære ðegnunga ðæs lareowdomes. Ieremias ðonne wilnode singallice hine geðidan to ðære lufan his scippendes, & forðæm he forcwæð, & nolde þæt hiene man sende to læronne. Ðæt ilce þæt he untælwierðlice ondred to underfoonne, þæt ilce se oðer swiðe hergendlice gewilnode. Oðer ondred þæt he forlure sprecende ða gestreon þe he on ðære swiggean geðencean mealite; oðer ondred þæt he ongeate on his swiggean þæt he sumne hearm geswugade ðær ðær he freme geclipian mealite, gif he ymb þæt geornlice swunce. Ac we sculon swiðe smealice ðissa ægðer underðencean, forðonþe se þe ðær wiðcwæð, na fullice ne wiðcwæð, & se se þe wolde þæt hiene mon sende, he geseah ær hiene clænsian ðurh þa colu

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many are also compelled to undertake it very blamelessly. This we can clearly understand, if we think of the two prophets whom God wished to send to teach. The one voluntarily undertook the teaching and the journey. The other, through fear of not doing it so well, refused. This was Jeremiah. When he wished to send him, he begged him humbly not to send him, and said: "Behold, Lord, I am a youth; what can I say?" But Isaiah, when God asked whom he should send, said: "I am ready; send me." See now what different speeches came from the mouth of these two men. But they arose from a very similar desire, for they flowed from the same spring; although they flowed in different directions, the source was true love. About which we have two precepts: one is to love God, the other

wier[ð]lice, & monige beoð togeniedde [eac] suiče untælwierðlice. Đæt we magon sueotole ongietan, gif we geðenceað ða twegen witgan ðe God wolde sendan to læra[n]ne. Oðer hiene his selfes willum gebead to ðære lare & to ðæm færelte. Oðer for ðæm ege, ðe he ondred ðæt he hit sua medomlice dón ne meahte, him wiðsoc. Đæt wæs Heremias. Đa he hine sendan wolde, ða bæd he eaðmodlice ðæt he hiene ne sende & cuæð: Eala e[a]la eala Dryhten, ic eom cnioht; hwæt conn ic sprecan? Ac Essaias, ða Dryhten ascode hwone he sendan meahte, ða cuæð Essaias: Ic eom gearo; send me. Loca nu hu ungelic spræc eode of ðissa tuega monna muče. Ac hio wæs of suiče gelicum willan, forðon hio áweoll of anum wille; ðeah heo an tu tefleowe, ðeah wæs sio æspryng sio soče lufu. Ymb ða we habbað tua bebodu: an is ðæt we lufigen God, oðer ðæt we lufien ure niehstan. For ðære lufan Essaias wilnode hu he nyttosð meahte beon his nihstum on ðys eorðlican life, & forðon he wilnode ðære ðegnunga ðæs lariowdomes. Hieremias ðonne wilnode singallice hine geðiedan to ðære lufan his Scippendes, & forðam he forcwæð, & nolde ðæt hiue mon sende to læranne. Đæt ilce ðæt he untælwyrðlice ondred to underfonne, ðæt ilce se oðer swiče hergeondlice gewilnode. Oðer ondred ðæt he forlure sprecende ða gestrion ðe he on ðære swigean geðencan meahte; oðer ondred ðæt he ongeate on his swygean ðæt he sumne hearm geswigode ðær ðær he fremè gecleopian meahte, gif he ymb ðæt geornlice sw[u]nce. Ac we sculon swiče smealice ðissa ægðer underðencean, forðonče se ðe ðær wiðcwæð, [na fullice ne wiðcwæð], & se se ðe wolde ðæt hine mon sende, he geseah ær hine clænsian ðurh ða colu ðæs

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to love our neighbour. From love Isaiah desired to be as useful as possible to his neighbours in this earthly life, and therefore he desired the ministration of teaching. Jeremiah desired always to continue in the love of his Creator, and therefore he refused, and did not wish to be sent to teach. The same charge that he blamelessly dreaded to undertake, the other very laudably desired. The one feared losing what he had gained in silence and meditation; the other feared concealing some mischief by his reticence, while he might have spoken to advantage, if he had zealously laboured. But we ought to consider both cases very narrowly, for he who refused did not altogether refuse, and he who wished to be sent saw that he was first purified by the coals of the altar, lest any one durst undertake unpurified

þæs alteres, ðylæs ænig unclænsod dorste on swæ micelne haligdom fón ðære clænan ðenunge ðæs sacerdhades, oððe eft ænig durre on eaðmodnesse hiewe hit ofermodlice forcweðan, swelce he licette eaðmetta, & do ðeah for gilpe, gif hiene gecistð siþ uplice gifu. Ac forðæmþe hit swæ earfoðe is ænegum men to wictanne hwonne he geclænsod sie, he mæg ðy orsorglicor forbugan þa ðenunga; & næs swæðeah to anwillice ne forbuge he, swæ we ær cwædon, ðonne he ongiete ðone ufancundan willan þæt he hit don scyle. Ægðer ðissa gefylde Moyses þa he wiðsoc swæ miclum ealdordome. Ægðer ge he wolde ge he nolde, & ðeah for eaðmodnesse geðafode. We witon ðæt he nære eaðmod, gif he underfenge ðone ealdordom swelces unrimfolces buton ege; & eft he wære ofermod, gif he wiðcwæde þæt he nære underðiedd his Scippende. Ac ægðer ðissa he dyde for eaðmodnesse & fór underðiednesse. He sceawode hine selfe, [selfne] & pinsode, þa þa him ðuhte ðæt he hit don ne meahte, & swæðeah geðafode, forðæmþe he getruwode ðæs mægene þe hit him bebead. Hwæt se halga wer ongeat þæt he hæfde Godes fultom, & swæðeah ondred þæt he underfenge ðone ladteowdom þæs folces, & nu him ne ondrædað þa dolan for hiora agnum scyldum þæt hie sien ofer oðre, & ne magon him gegadrian on ðyllicum bisene hu micel syn & hu micel frecennes hit bið. God selfa tyhte Moyses on ðone folgoð, swæðeah he him ondred; & nu fundiað [fandiað] swelce wræccean & teoð to, woldon underfón ðone weorðscipe & eac ða byrðenne; & ða þe beoð mid hiora agnum byrðennum ofðrycte þæt hie ne magon standan [gestondan], hie willað lustlice underfón oðerra

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so holy a work of the pure ministration of the priesthood, or under the pretext of humility haughtily refuse it, as if he simulated humility, and yet showed himself vainglorious, if the divine grace chooses him. But since it is so difficult for any man to know when he is purified, he can with so much the less hesitation decline the ministration; and yet he must not decline it too obstinately, as we remarked above, when he sees that it is the divine will for him to do so. Moses fulfilled both requirements when he refused so great a sovereignty. He was both willing and unwilling, and yet from humility he consented. We know that he would not have been humble, if he had undertaken the rule of so vast a host without fear; and, again, he

alteres, ðylæs ænig unclænsod dorste on swa micelne haligdom fón ðære clænan ðegnenga ðæs sacerdhades, oððe eft ænig durre on eaðmodnesse hiwe hit ofermodlice forcweðan, swelce he licette eaðmetto, & doo ðeah for gilpe, gif hine gecist sio uplice gifu. Ac forðæmðe hit swa earfoðe is ænegum menn to witanne hwonne he geclænsod sie, he mæg ðy orsorglicor forbugan ða ðegnunga; ond næs swaðeah to anwillice ne forbuge he, swa we ær cwædon, ðonne he óngiete ðone ufancundan willan ðæt he hit dón scyle. Ægðer ðissa gefylde Moyses ða he wiðsóc swa miclum ealdordome. Ægðer ge he wolde ge he nolde, & ðeah for eaðmodnesse geðafode. We witon ðæt he nære eaðmod, gif he underfenge ðone ealdordóm swelces unrimfolces buton ege; & eft he wære ofermod, gif he [wið-] cwæde ðæt he nære underðidd his Scippende. Ac ægðer ðissa he dyde for eaðmodnesse & for underðidednesse. He sceawode hine selfne, & pinsode, ða ða him ðuhte ðæt he hit doon ne mealte, & swaðeah geðafode, forðamðe he getruwode ðæs mægene ðe hit him bebead. Hwæt se haliga wer ongeat þæt he hæfde Godes fultom, & swaðeah ondred ðæt he underfenge ðone lattiowdóm ðæ[s] folces, & nu him ne ondrædað ða dolan for hiera agnum scyldum ðæt hie sien ofer oðre, & ne magon him gegaderian on ðyllicum biwene hu micel synn & hu micel frecennes hit bið. God selfa tyhte Moyses on ðone folgoð, swaðeah he him óndred; ond nu fandiað swelce wræccan & teoð to, woldon underfón ðone weorðscipe & eac ða byrðenne; & ða ðe beoð mid hira agnum byrðennum ofðrycte ðæt hie ne magon gestondan, hie willað lustlic[e] underfón oðerra monna, ond unniedige hie underlutað

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would have been presumptuous, if he had refused to be subject to his Maker. But he did both out of humility and docility. He contemplated himself, and thought that he could not do it, and yet consented, for he trusted in the might of him who offered it him. The holy man saw that he had God's help, and yet feared to undertake the leadership of the people, and yet fools are not afraid because of their own sins to rule others, and cannot infer from such an example how great sin and presumption it is. God himself encouraged Moses to rule, yet he feared; and yet such wretches try for, and aspire to undertake the dignity and burden; and those who are oppressed with their own burdens so that they cannot keep their footing, are

monna, & unniedige hie underlutaþ mid hiora sculdrum oþerra byrþenne toeacan hiora agnum. He ne mæg his agene aberan, & wolde þeah maran habban.

VIII. Be þæm þe wilniaþ biscephád to underfonne, hu hie gripaþ [gegripaþ] þone cwide þæs apostoles Paules hiora gidsunge to fultome.

Ac þa þe willaþ gripan on swelcne folgoþ for hiera gidsunge hie doþ him to lade [leafæ] þone cwide þe *sanctus* Paulus cwæþ: Se þe biscephad [biscephade] gewilnaþ, god weorc he gewilnaþ. Gif he hit þa herede & on tyhte, eft he stirde þære gewilnunge þa he cwæþ: Biscepe gedafenaþ þæt he sie tælleas. And þærbufan is geteald hwelc he beon sceal, gif he untælwierþe biþ. Mid oþrum worde he hierte, mid oþrum he bregde, swelce he openlice cwæde: Ic herige þæt ge seceaþ, ac leorniaþ þæt ge wieten hwæt hit sie, ac gif ge agiemeleasiaþ þæt ge ameten eow selfe hwelce ge sien, swæ ge eow on hieran folgoþe ahebbaþ, swæ ge sweotulran & widmærran gedoþ eowre tælwierþlicnesse. Swæ se micla cræftega hiertende toscyfþ, & egesiende stierþ ofermetta mid þære tælinge his hieremonnum, þæt he hie gebrenge on life. Eac is to geþencenne þæt on þa tid þe se biscephad swæ gehened [gehered] wæs, swæ hwelc swæ hiene underfeng, he underfeng martyrdom. On þa tiid wæs to herianne þæt mon wilnode biscephades, þa þa nan tweo næs þæt he þurh þone sceolde cuman to hefegum martyrdome. Dæt is so tacne þæt mon endebyrdlice þone biscepdom halde, þæt he hiene on godum weorcum geendige. Forþon hit is gecweden: Se þe biscephad gewilnaþ, god weorc he gewilnaþ. Se þonne for

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ready cheerfully to undertake those of other men, and needlessly bow their shoulders under the burden of others beside their own. They cannot support their own, and yet desire to have greater ones.

VIII. Of those who wish to become bishops, how they seize on the words of the apostle Paul to excuse their desire.

But those who wish to seize on such authority excuse their desire with the words of St. Paul: "He who desires to be a bishop, desires a good work." If he praised and encouraged, again he forbade the desire, saying, "A bishop should be blameless." It is besides said what kind of man he must be to be blameless. With the one speech he encouraged, with the other he dissuaded, as if he had

mid hira sculdrum oðerra byrðenna toeacan hiera agnum; he ne mæg his agne áberan, & wolde ðeah maran habban.

VIII. Be ðæm ðe wilnað biscephád tó underfonne, hu hie gegripaþ ðone cwide ðæs apostoles Paules hiora gitsunge to fultome.

Ac ða ðe willaþ gripan on swelcne folgaþ for hiera gitsunge hie doð him to leafe ðone cwide ðe *sanctus* Paulus cwæð: Se ðe biscephade gewilnað, god weorc he gewilnað. Gif he hit ða herede & on tyhte, eft he stierde ðære gewilnunge ða he cwæð: Biscepe gedafnaþ ðæt he sie tælleas. Ðærbufan is geteald hwelc he beon sceal, gif he untælwierðe bið. Mid oðrum worde he hierte, mid oðrum he bregde, swelce he openlice cwæde: Ic herige ðæt ge secað, ac leorniað ðæt ge witen hwæt hit sie, ac gif ge agiemeleasiaþ ðæt ge ameten eow selfe hwelce ge sien, sua eow ón hierran folgoðe ahebbað, swa ge sweotolran & widmærran gedoð eowre tælweorðlicnesse. Sua se micla cræftiga hiertende toscyfð, & egesiende stierð ofermetta mid ðære tælinge his hieremonnum, ðæt he hie gebringe on life. Eac is to geðencanne ðæt ón ða tiid ðe se biscephad swa gehiered wæs, sua huelc swa hine underfeng, he underfeng martyrdóm. On ða tiid wæs to herigeanne ðæt mon wilnode biscephades, ða ðe nan twio næs ðæt he ðurh ðone sceolde cuman to hefegum martyrdome. Ðæt is to tacne ðæt mon endebyrðlice ðone biscepdóm healde, ðæt he hine on godum weorcum geendige. Forðon hit is gecweden: Se ðe biscephad gewilnað, gód

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openly said: "I praise your desire, but learn to know what it is, and if ye neglect to estimate yourselves at your real worth, the higher the authority ye attain to, the more manifest and notorious will ye make your unfitness." Thus the great craftsman incites and encourages his disciples, and sternly rebukes their pride by blaming them, that he may bring them to life. We must also reflect that at the time when the office of bishop was in such high estimation, he who accepted it accepted martyrdom. At that time it was praiseworthy for a man to desire to become a bishop, for there was no doubt that through it he would arrive at a cruel martyrdom. It is a proof of a bishop's holding his office well for him to end it with good works. Therefore it is said: "He who desires the office of

ðære wilnunge [gewilnunge] swelcra weorca biscepdom ne secð, he bið ðonne him selfum [self] gewiota ðæt he wilnað him selfum gilpes; ne deð he ðonne ðæt an yfel ðæt he ne lufað ða halgan ðenunga, ac eallunga he hie forsihð; & ðonne he fundað to ðæm weorðscipe ðæs folgoðes, his mod bið afedd mid ðære smeaunga ðære wilnunge [wilnunga] oðerra monna hiernesse & his selfes upahæfenesse, & fægenað ðæs hu hiene mon sciele herigean. Ahefð ðonne his heortan forðy, & for ðære genyhte ðæs flowendan welan he blissað. He licet eaðmodnesse, & secð mid ðæm ðisses middangeardes gestreon. On ðæm hiewe ðe he sceolde his gilpes stieran on ðæm he his strienð. Mid ðy [ðam] þe he sceolde his gestreon toweorpan, mid ðy he hie gadrað. Ðonne ðæt mod ðenceð gegripan him to upahæfenesse ða eaðmodnesse, ðæt ðæt he utan iowað innan he hit awendeð [anwent].

IX. Hu ðæt mod. ðætte wilnað fore [for] oðre bion lihð him selfum, ðonne hit ðencð fela godra weorca to wyrceanne, & ðæt licet oðrum monnum, gif he worldare hæbbe, & wile hit ðonne oferhebban, siððan he hio hæfð.

Ac ðonne he wilnað to underfonne þa are & ðone ealdordom, he ðencð on ðæm oferbrædelse his modes ðæt he scile monig god weorc ðæron wyrcean, & he ðencð mid innewearde mode ðæt he girneð for gilpe & for upahæfenesse ðæs folgoðes, smeageað ðeah & ðealitigeað on hiora modes rinde monig god weorc to wyrceanne, ac on ðæm piðan bið oðer gehyded. Ac on utewearduṁ his mode he lihð him selfum ymbe hine selfne bi ðæm godum weorcum; licet ðæt he lufige

bishop, desires a good work." He, therefore, who does not aspire to that office from the desire of such works, is his own witness that he desires his own vainglory; he not only does wrong in not loving the holy ministration, but altogether slights it; and when he aspires to the honour of rule, his heart is nourished with the contemplation of the desire of having other men subject to him, and his own exaltation, and rejoices in being praised. Hence he is puffed up in spirit, and rejoices in the possession of abundant wealth. He simulates humility, and through it seeks the possessions of this world. Under the pretence of mortifying his pride he increases it. Instead of distributing his property he accumulates it. When the mind thinks to make humility a pretext for pride, that which he displays openly he perverts in secret.

weorc he gewilnaþ. Se þonne for þære gewilnunge swelcra weorca biscopdóm ne secþ, he biþ þonne him self gewita þæt he wilnaþ him selfum gielpes; ne deþ he þonne þæt án yfel þæt he ne lufaþ þa halgan þegnunga, ac eallinga he hie forsiehþ; ond þonne he fundaþ to þæm weorþscipe þæs folgoþes, his mod biþ afedd mid þære smeaunga þære wilnunga oþerra monna hiernesse & his selfes upáhæfenesse, & fægenaþ þæs hu hie[ne] mon scyle herigean. Ahefþ þonne his heortan forþy, & for þære genyhte þæs flowendan welan he blissaþ. He licet eaþmodnesse, & secþ mid þam þisses middangeardes gestreon. On þæm hiewe þe he sceolde his gielpes stieran on þæm he his strienþ. Mid þy þe he sceolde his gestreon toweorpan, mid þy he hie gadraþ. Þonne þæt mod þenceþ gegripan him to upáhefenesse þa eaþmodnesse, þæt þæt he utan eowaþ innan he hit anwent.

IX. Hu þæt mod þætte wilnaþ for oþre beon lihþ him selfum, þonne hit þencþ fela godra weorca to wyrcanne, & þæt licett oþrum monnum, gif he worldare hæbbe, & wile hit þonne oferhebban, siþþan he hie hæfþ.

Ac þonne he wilnaþ to underfonne þa are & þone ealdordom, he þencþ on þam oferbrædelse his modes þæt he sciele monig (g)ód weorc þærón wyrcan, & he þencþ mid innewearde mode þæt he gierneþ for gilpe & for upáhafenesse þæs folgoþes, smeageaþ þeah & þeahtigaþ on hiera modes rinde monig god weorc to wyrcanne, ac on þam piþan biþ oþer gehyded. Ac on utewearduṁ his mode he lieh þ him selfuṁ ymbe hine selfne bie þæm goduṁ weorcuṁ; licet þæt he lufige

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IX. How the mind that desires to be above others deceives itself, when it thinks to perform many good works, and simulates it before other men, if he has worldly honour, and wishes to neglect it when he has it.

But when he wishes to undertake honour and rule, he thinks on the surface of his heart that he will do many good works in his office, and acknowledges in his inmost heart that he desires it out of pride and conceit of authority, but ponders and considers in the bark of his mind that he will perform many good works, but in the pith is something else hid. On the surface of his mind he is deceived about himself as to the good works; he pretends to love that which he

ðæt he ne lufaþ: ðyses middangeardes gilp he lufaþ, & he licet swelce he ðone onscunige, & hine him ondræde. Ðonne he wilnaþ on his mode ðæt hie sciele ricsian he biþ swiðe forht & swiðe behealden; ðonne he hæfþ ðætte he habban wolde, he biþ swiðe ðriste. Ðonne he to fundaþ, he ondræt þæt he ne mote to cuman, & sona swæ hi to ðære are cymþ, swæ ðyncþ him ðæt [se] hie him niedscylde [mid scyld] sceolde se se hie him salde, & brycþ ðære godcundan are worldcundlice, & forgit swiðe hræðe ðæt he ær æfestlices geðohte. Hu mæg hit butan ðæm bion ðætte ðæt mod þe ær wæs aled of his gewunan for ðære gewilnunge [wilnunge] ðære worldare, ðæt hit ne sie eft to gecirred ðonne hit hæfþ ðætte hit ær wilnode? Ac sona bioþ ðæs modes eagan eft gewende to ðæm weorcum þe hit ær worhte. Ac ðence ælc mon ær hu nytwierðe he sie & hu gehiersum ðæm þe he ðonne mid ryhte hieran sciele on ðæm þe he ðonne deþ. Ðonne mæg he wietan be ðy, gif he hieran folgoþ habban sceal, hwæðer he ðonne dón mæg ðæt ðæt he ær ðencþ ðæt he don wolde, forðon seldun mon geliornaþ [leornaþ] on miclum rice eaðmodnesse, gif he ær on læssan folgoðe ofermod wæs & recceleas. Hu mæg he ðonne ðæt lof & ðone gilp fleon ðonne he onahæfen biþ, se his ær wilnode þa he butan wæs? Hu mæg he bion ðonne butan gidsunge, ðonne he sceal ymb monegra monna are ðencean, gif he nolde þa þa he moste ymb his anes? Healde hiene ðæt hiene his agen geðanc ne beswice, þæt he ne truwige þæt he on ðæm maran folgoðe wille wel don, gif he nolde on ðæm læssan; forðæmþe oftor on ðæm hieran folgoðe mon forlæt godne gewunan, ðonne he hiene ðær on geleornige,

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loves not: he loves the glory of this world, and pretends to shun and dread it. When he desires in his heart to rule, he is very timid and cautious; when he has what he wished to have, he is very bold. While he is aspiring to it he dreads not attaining it, and when he attains the honour he thinks he who granted him the honour was bound to grant it of necessity, and enjoys the divine honour in a worldly spirit, and very soon forgets his former pious resolutions. How can it otherwise happen but that the mind which was formerly diverted from its usual routine through the desire of worldly honour returns thereto when it has attained its desire? And the eyes of the mind soon return to its former works. But let every man consider before how useful and obedient he is to those he is bound to obey in his actions,

ðæt he ne lufaþ: ðisses middangeardes gilp he lufaþ, & he licett swelce he ðone onscunige, & hine him ondræde. Ðonne he wilnaþ on his mode ðæt he sciele ricsian he biþ swiðe forht & swiðe behealden; ðonne he hæfþ ðæt he habban wolde, he biþ swiðe ðriste. Ðonne he to fundaþ, he ondræt ðæt he ne mote to cuman, ond sona swa he to ðære are cymþ, swa ðyncþ him ðæt se hie him niedscylde sceolde se se hie him sealde, & brycþ ðære godcundan áre worldcundlice, & forgitt swiðe hræðe ðæt he ær æfæstlices geðohte. Hu mæg hit butan ðam beom ðætte ðæt mod ðe ær wæs keled of his gewunan for ðære wilnunge ðære worldáre, ðæt hit ne sie eft to gecirred ðonne hit hæfþ ðætte hit ær wilnode? Ac sona beoþ ðæs modes eagan eft gewende to ðæm weorcum ðe hit ær worhte. Ac ðence ælc mon [ær] hu nytwyrðe he sie & hu gehiersum ðæm ðe he ðonne mid ryhte hieran scyle on ðam ðe he [ðonne] deð. Ðonne mæg he witan be ðy, gif he hie[r]ran folgaþ habban sceal, hwæðer he ðonne dón mæg ðæt ðæt he ær ðencþ ðæt he don wolde, forðon seldun mon geleornaþ on miclum rice eaðmodnesse, gif he ær on læssan folgoðe ofermod wæs & recceleas. Hu mæg he ðonne ðæt lóf & ðone gilp fleon ðonne [he] on[a]hæfen biþ, se his ær wilnode ða he butan wæs? Hu mæg he ðonne beon butan gitsunge, ðonne he sceal ymb monigra monna are ðencan, gif he nolde ða ða he moste ymb his anes? Healde hine ðæt hine his agen geðanc ne biswice, ðæt he ne truwige ðæt he on ðæm folgoðe wille wel dón, gif he nolde on ðæm læssan; forðæmðe oftor on ðæm hieran folgoðe mon forlæt goodne gewunan, ðonne he hine ðæron geleornige, gif he hine ær næfde on læssan folgoðe & on

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and by his performance under these circumstances he can judge whether, if he is to have higher authority, he is able to carry out his former intentions, for men seldom learn humility in a high station if they were proud and reckless in a humbler one. How can he avoid praise and vainglory when he is exalted, who formerly desired them when he was without power? How can he be without covetousness when he has to consult the interests of many, if formerly he would not avoid it when he had to consult his own interests alone? Let him beware of allowing himself to be deceived with his own imagination, lest he believe that he will do well in that station when he would not in the lesser; for in a higher station men oftener lose good habits than learn them there, if they had them not in a humbler

gif he hiene ær næfde on læssan folgoðe & on maran æmettan. Swiðe eaðe mæg on smyltre sæ ungelæred scipstiora genoh ryhte stieran, ac se gelæreda him ne truwað on ðære hreon sæ & on ðæm miclan stormum. Hwæt is ðonne ðæt rice & se ealdordom buton ðæs modes storm, se symle bið cnyssende ðæt scip ðære heortan mid ðara geðohta ystum, & bið drifen [dræht] hider & ðider on swiðe nearwe bygeas worda & weorca, swelce hit sie ongemong miclum & monegum stancludum tobrocen? Hwæt is nu ma ymbe ðis to sprecanne, buton se se þe swelc ongieten sie þæt he ða cræftas hæbbe þe we ær bufan cwædon, þæt he ðonne to fo, gif he niede sciele, & se se þe swelc ne sie, ðær no æt ne cume, ðeah hiene mon niede? Se ðonne se þe ðeonde bið on swelcum cræftum & on geearnungum, swelce we ær spræcon, & ðonne to swiðe wiðscorað ðæm ealdordome, healde hiene ðæt he ne cnytte ðæt underfangne feoh on ðæm swatline þe Crist ymbe spræc on his godspelle; ðæt is ðæt he ða Godes gifa, þe he onfeng ge on cræftum ge on æhtum ðæt he ða ne becnytte on ðæm sceate his slæwðe, & he for his swongornesse hie ne gehyde, ðylæs hit him sie eft witnod. Ða ðonne þe idle beoð swelcra gicfa, & ðeah wilniað ðæs alderdomes, healden hie þæt hie mid hiera unryhtum bisnum ða ne screncen ða þe gað on ryhtne weg toweard ðæs hefonrices, swæ dydon Fariseos: naðer ne hie selfe on ryhtne weg gán noldon, ne oðrum geðafian. Ymb ðyllic is to geðencenne [ðencenne] & to smeageanne, forðæm se þe biscephad underfehð, he underfehð ðæs folces medtrymnesse, & he sceal faran gind lond swæ swæ læce æfter untrumra monna husum. Gif he ðonne git geswicen

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station and in greater leisure. An untaught steersman can very easily steer straight enough on a smooth sea, but the skilled steersman does not trust him on a rough sea and in great storms. And what is sovereignty and rule but the mind's storm, which ever tosses the ship of the heart with the waves of the thoughts, and is driven hither and thither in very narrow straits of words and works, as if it were wrecked amongst great and many rocks? What need is there to say more about this, except that he who is known to possess the above-mentioned qualities is to undertake it if he is obliged, and he who is not fit is not to approach it, even if compelled? And let him who is gifted with such qualities and merits as we have mentioned above, and too obstinately refuses the supremacy, be careful

maran ærnettan. Swiðe eaðe mæg on smyltre sæ ungelæred scipstiera genoh ryhte stieran, ac se gelæreda him [ne] getruwað on ðære hreon sæ & on ðæm miclan stormum. Hwæt is ðonne ðæt rice & se ealdordoom butan ðæs modes storm, se simle bið cnyssende ðæt scip ðære heortan mid ðara geðohta ystum, & bið drifen hider & ðider on swiðe nearwe bygeas worda & weorca, swelce hit sie ongemong miclum & monigum staucludum tobrocen? Hwæt is nu ma ymbe ðis to sprecenne, buton se se ðe swelc ongieten sie ðæt he ða cræftas hæbbe ðe we ær bufan cwædon, ðæt he ðonne to fóo, gif he niede sciele, & se se ðe swelc ne sie, ðær no æt ne cume, ðeah hiene mon niede? Se ðonne se ðe ðeonde bið on swelcum cræftum & geearnungum, swelce we ær spræcon, & ðonne to swiðe wiðsceorað ðæm ealdordome, healde hine ðæt he ne cnytte ðæt underfongne feoh on ðæm swátline ðe Xrist ymbe spræc on his godspelle; ðæt is ðæt he ða Godes gifa ðe he onfeng ge on cræftum ge on æhtum ðæt he ða ne becnytte on ðæm sceate his slæwðe, & he for his swongornesse hie ne gehyde, ðylæs hit him sie eft witnod. Ða ðonne [ðe] idle beoð swelcra giefa, & ðeah wilniað ðæs ealdordomes, healden hie ðæt hie mid hiera unryhtum bisenum ða ne screncen ða ðe gað on ryhtne weg toweard ðæs hefonrices, swa dydon Fariseos: naðer ne hie selfe on ryhtne weg gan noldon, ne oðrum geðafigean. Ymb ðyllic is to geðencenne & to smeaganne, forðam se ðe biscephád underfehð, he underfehð ðæs folces mettrymnesse, & he sceal faran gind lond swa swa læce æfter untrumra monna husum. Gif he ðonne giet geswicen næfð his agenra

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not to tie up the money he has received in the napkin mentioned by Christ in his Gospel; that is, let him not tie up the divine gifts he has received, both in virtues and in riches, in the cloth of his sloth, and through his laziness hide it, lest he be reproached for it afterwards. Let those who are devoid of such gifts, and yet wish for supremacy, beware lest they seduce with their bad example those who are going the right way to the kingdom of heaven, as the Pharisees did: they neither cared to go the right way themselves, nor to suffer others. Such things are to be considered and meditated on, because he who undertakes the office of bishop undertakes the charge of the people's health, and he must traverse the country like a physician, and visit the houses of sick men. If he has not yet

næfð his agenra unðeawa, hu mæg he ðonne oðerra monna mod lacnian, ðonne he bireð on his agnum monega opena wunda? Se læce bið micles to bald & to scomleas þe gæð æfter oðerra monna husum lacniende, & hæfð on his agnum nebbe opene wunde unlacnode.

X. Hwelc se beon sceal þe to reccendome cuman sceall.

Ac ðone mon sciele ealle mægene to biscephade teon, þe on monegum ðrowungum his lichoman cwilmð, & gastlice liofað, & ðisses middangeardes orsorgnesse ne gimð, ne him nane wiðerweardnesse ne ondræt ðisse worlde, ac Godes anne willan lufað. Swelcum ingeðonce gerist ðæt he for lichoman tidernesse ne for worlde [woruld-] bismere anum wið þa scire ne winne, ne he ne sie gidsiende oðerra monna æhta, ac sie his agenra rummod, and his breost sien symle onhielde for arfæstnesse to forgifnesse, næfre ðeah swiður ðonne hit gedafenlic sie for ryhtwisnesse. Ne sceal he noht unalyfedes don, ac ðæt þætte oðre men unaliefedes doð he sceal wepan swæ swæ his agne scylde, hiora untrymnesse he sceal ðrowian on his heortan, & ðæs godes his nihstena he sceal fagenian swæ swæ his agnes. His weorc sculon ðæs wierðe beon þæt him oðre men onhyrien. Hi sceal tilian swæ to libbenne swæ he mæge ða adrugodan heortan geðwænan mid ðæm flowendan yðum his lare. He sceal geleornian þæt he gewunige to singallecum gebedum, oð he ongiete ðæt he mæge abiddan æt Gode þæt he onginne, swelce him mon to cweðe:

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given up his own vices, how can he doctor the minds of other men, while he has in his own mind many open wounds? The doctor is much too bold and shameless who visits the houses of other men, undertaking to cure them, and has on his own face an open wound unhealed.

X. What kind of a man he is to be who is to rule.

But every effort is to be made to induce him to undertake the office of bishop who mortifies his body with many hardships, and lives spiritually, and regards not the pleasures of this world, nor dreads any worldly trouble, but loves the will of God alone. It is befitting for such a disposition, not for weakness of body or mere worldly

unðeawa, hu mæg he ðonne oðerra monna mód lacnían, ðonne he bireð on his agnum moniga opena wunda? Se læce bið micles to beald & to scomleas ðe gæð æfter oðra monna husum læcnigende, & hæfð on his agnum nebbe opene wunde unlacnode.

X. Hwelc se bion sceal ðe to reccenddome cuman sceal.

Ac ðon[e] monn scyle ealle mægene to bisscephade teon, ðe on monigum ðrowungum his lichoman cwilmð, & gæstlice liofað, & ðisses middangeardes orsorgnesse ne gimð, ne him nane wiðerweardnesse ne andræt ðisse worolde, ac Godes anne willan lufað. Suelcum ingeðonce gerist ðæt he for licuman tiedernesse ne for woroldbismere anum wið ða scire ne winne, ne he ne sie gietsiende oðerra monna æhta, ac sie his agenra rummod, & his breosð sien simle onhielde for arfæstnesse to forgiefnesse, næfre ðeah suiðor ðonne hit gedafenlic sie for ryhtwisnesse. Ne sceal he naht unaliefedes dón, ac ðæt ðætte oðre menn unaliefedes dót he sceal wepan sua sua his agne scylde, & hira untrymnesse he sceal ðrowian on his heortan, & ðæs gódes his nihstena he sceal fægnian sua sua his agnes. His weorc sceolon beon ðæs weorðe ðæt him oðre menn onhyrien. He sceal tilian sua to libbanne sua he mæge ða adrugodan heortan geðwænan mid ðæm flowendan yðon his lare. He sceal geleornian ðæt he gew[u]nige to singallecum gebedum, oð he ongite ðæt he mæge abiddan æt Gode ðæt he ongiene, suelce him mon to cueðe: Nu ðu me cleopodesð; nu ic

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reproach to decline the supremacy, nor to be greedy of other men's property, but liberal with his own, and his heart is to be always inclined to forgiveness for piety's sake, yet never more so than is befitting for righteousness. He must not do anything unlawful, but he must bewail the unlawful deeds of others as if they were his own sins; and he must sympathize with their weakness in his heart, and rejoice in the prosperity of his neighbours as his own. His works must make him worthy of being imitated by other men. He must strive to live so as to moisten the dried-up hearts with the flowing waves of his instruction. He must learn to accustom himself to incessant prayer, until he sees he can obtain from God what he requires, as if it were said to him, "Thou hast called me; here I

Nu ðu me clipodest; nu ic eom her. Hwæt wenest ðu [wenstu nu], gif hwelc forworht mon cymð, & bideð urne hwelcne ðæt we hiene læden to sumum ricum men, & him geðingien ðonne he wið hiene iersað? Gif he me ðonne cuð ne bið, ne nan mon his hieredes, ic wille him swiðe hræðe andwyrdan & cweðan: Ne mæg ic ðæt ærendian: ic ne eom him swæ hiewcuð. Gif we ðonne scomiað þæt we to uncuðum monnum swelc sprecen, hu durre we ðonne to Gode swelc sprecan? Oððe hu dear se gripan on ða scire ðæt he ærendige oðrum monnum to Gode, se se þe hiene selfne hiwcuðne ne ongit Gode ðurh his [lifes] geearnunga? Oððe hu dear he ðingian oðrum monnum, & nat hwæðer him selfum geðingod bið? He mæg ondrædan þæt he for his agnum scyldum mare ierre gewyrce. Ealle we wioton be monnum, se se þe bideð ðone mon þæt him ðingige wið oðerne ðe he bið eac irre, ðæt irsiende mod he gegremeð, & wyrse irre he astyreð. Geðencen ðæt ða þe ðonne git ðisse worulde wilniað, & healden hie ðæt hie mid hiera ðingengum hefigre ierre ne astyrien ðæs ðearlwisan deman. Healden hie hie ðonne hie gitsiað swæ micles ealdordomes ðæt hie ne weorðen ealdormen to forlore hiera [hiere] hieremonnum. Ac pinsige ælc mon hiene selfne georne [geornlice], ðylæs he durre underfôn ðone lareowdom ðæs folces þa hwile þe him ænig unðeaw on ricsige. Ne wilnige se na bion ðingere for oðerra monna scylde se þe bið mid his agenum geswenced [gesciended].

XI. Hwelc se beon sceal se ðærto cuman ne sceal.

Bi ðon cwæð sio uplice stefn to Moyse ðæt he sceolde beodan

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am." What thinkest thou, now, if a criminal comes to one of us, and prays him to lead him to a man in power who is angry with him, and intercede for him? If he is not known to me, or any man of his household, I shall very soon answer him and say: "I cannot undertake such an errand: I am not familiar enough with him." If we are ashamed to speak so to strangers, how dare we speak so to God? Or how can he presume to undertake the office of mediator between God and other men, who is not sure of being himself intimate with God through the merits of his life, or to intercede for other men while he knows not whether he himself has been interceded for? He has reason to fear arousing greater anger because of his own sins. We all know that among men he who prays a man

eom her. Hwæt wenstu nu, gif hwelc forworht monn cymð, & bitt urne hwelcne ðæt we hine lædlen to sumum ricum menn, & him geðingien ðonne he wið hine iersað? Gif he me ðonne cúð ne bið, ne nán monn his hiredes, ic wille him suiðe ræðe andwyrdan & cueðan: Ne mæg ic ðæt ærendigean: ic ne eom him sua hiwcuð. Gif we ðonne scomiað ðæt we to uncuðum monnum suelc sprecen, hu durre we ðonne to Gode suelc sprecan? Oððe hu dear se gripan on ða scire ðæt he ærendige oðrum monnum to Gode, se [se] ðe hine selfne hiwcuðne ne ongiet Gode ðurh his lifes geearnunga? Oððe hu dearr he ðingian oðrum monnum, & nat hwæðer him selfum geðingod bið? He mæg ondrædan ðæt he for his ægnum scyldum mare ierre gewyrce. Ealle we witon bi monnum, se se ðe bitt ðone monn ðæt him ðingie wið oðerne ðe he bið eac ierre, ðæt irsigende mod he gegremeð, & wierse ierre he astyreð. Geðencen ðæt ða ðe ðonne giet ðisse worolde wilniað, & [h]ealden hie ðæt hie mid hira ðingengum hefigre ierre ne astyrien ðæs ðearlwisan deman. Healden hie hie ðonne hie gitsiað sua micles ealdordomes ðæt hie ne weorðen ealdormenn to forlore hira hieramounum. Ac pinsige ælc mon hiene selfne georne, ðylæs he durre underfon ðone lareowdom ðæs folces ða hwile ðe him ænig unðeaw on ricsige. Ne wilnige se na beon ðingere for oðerra scylde se ðe bið mid his agenum gescinded.

XI. Hwelc se beon sceal se ðe ðærto cuman ne sceal.

Bi ðon cuæð sio úplice stemn to Moyse ðæt he sceolde beodan

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to intercede for him with another, who is angry with the interceder also, irritates the angry mind and arouses worse anger. Let those consider this who still desire this world, and avoid arousing with their intercessions more violent anger of the severe Judge, lest, when they covet so great authority, they lead their disciples into destruction. But let every one carefully examine himself, lest he presume to undertake the office of instruction whilst any vice prevail within him. Let him not desire to intercede for the sins of others who is disgraced with his own.

XI. What kind of man is not to attain thereto.

About which the sublime voice commanded Moses to tell Aaron

Arone þæt nan mon hiera cynnes ne hiera hioredes ne offrode his Gode nanne hlaf, ne to his ðenunga ne come, gif he ænig wam hæfde: gif he blind wære oððe healt, oððe to micle nosu hæfde, oððe to lytle, oððe eft [to] wó nosu oððe tobrocene honda oððe fett, oððe hoferede wære, oððe torenigge, oððe fleah hæfde on eagan oððe singale sceabbas oððe teter oððe healan. Se bið eallinga blind se þe naht ne ongit bi ðæm leohte ðære uplican sceawunge, & se se þe bið ofseten mid ðæm ðiestrum ðisses andweardan lifes, ðonne he næfre ne gesihð mid his modes eagum ðæt.towearde leoht, ðy þe he hit lufige, & he nat hwider he recð mid ðæm stæpum his weorca. Be ðæm witgode Anna, þa hio cwæð: Dryhten gehilt his haligra fet, & þa unrihtwisan siccettað on ðæm ðistrum. Se bið eallinga healt se þe wat hwider he gan sceal, & ne mæg for his modes untrymnesse, ðeah he gesio lifes weg, he ne mæg medomlice ongan, ðonne he hæfð to godum weorce gewunad, & læt ðonne þæt aslacian, & hit nyle uparæran to ðæm staðole fulfremedes weorces; ðonne ne magon ðider fullice becuman þa stæpas ðæs weorces ðider þe he wilnað. Be ðæm cwæð Paulus: Astrecceað eowre agæledan honda & eowru cneowu, & stæppað ryhte, ne healtigeað leng, ac bioð hale. Ðonne is sio lytle nosu ðæt mon ne sie gesceadwis; forðæm mid ðære nose we tosceadað ða stenceas, forðæm is sio nosu gereaht to sceadwisnesse [gesc.]. Ðurh ða gesceadwisnesse we tocnawað good & yfel, & geceosað ðæt good, & aweorpað ðæt yfel. Be ðæm is gecweden on ðære bryde lofe: Ðin nosu is swelc swelce sẽ torr on Libano ðæm munte. Forðæm sio halige gesomnung ðurh gesceadwisnesse gesihð

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that no man of their kin or household was to offer to his God any bread, nor come to his ministration, if he had any blemish: if he were blind or lame, or had too big or too little a nose, of if he were crooked-nosed, or had broken hands or feet, or were hump-backed or blear-eyed, or afflicted with albugo or continual scabbiness, or eruptions or hydrocele. He is quite blind who has no conception of the light of sublime contemplation, and is enveloped in the darkness of this present life, when he never sees with his mind's eye the future light so as to love it, and knows not whither he is tending with the steps of his works. About which Anna prophecied, saying: "The Lord will direct the feet of his saints, and the unrighteous shall lament in darkness." He is altogether lame who

Arone ðæt nan monn hiera cynnes, ne hiera hieredes ne offrode his Gode nan[n]e hláf, ne to his ðegnunga ne come, gif he ænig wom [h]æfde: gif he blind wære oððe healt, oððe to micle nosu [h]æfde, oððe to lytle, oððe eft wó nosu oððe tobrocene honda oððe fét, oððe hoferede wære, oððe torenîge, oððe fleah hæfde on eagan oððe singale sceabbas oððe teter oððe healan. Se bið eallenga blind se ðe noht ne ongiet be ðam leohte ðære úplecan sceawunge, ond [se] se ðe bið o[f]seten mid ðæm ðistrum ðisses an(d)weardan lifes, ðonne he næfre ne gesieh ð mid his módes eagum ðæt towearde leoht, ðy ðe he hit lufige, & he nát hwider he recð mid ðæm stæpum his weorca. Be ðæm witgode Anna, ða hio cuæð: Dryhten gehilt his haligra fét, ond ða unryhtwisan sicettað on ðam ðiestrum. Se bið eallenga healt se ðe wat hwider he gaan sceal, & ne mæg for his modes untrymnesse, ðeah he geseo lifes weg, he ne mæg medomlice ongán, ðonne he hæfð to godum weorce gewunad, & læt ðonne ðæt áslacian, & hit nyle úparæran to ðam staðole fulfremedes weorces; ðonne ne magon ðider fullice becuman ða stæpas ðæs weorces ðieder ðe he wilnað. Be ðæm cuæð Paulus: Astrecca ð eowre agalodan honda & eowru cneowu, & stæppað ryhte, ne healtigeað leng, ac beoð hale. Ðonne is sio lytle nosu ðæt mon ne sie gescadwis; forðæm mid ðære nose we tosceadað ða stencas, forðam is sio nosu gereaht to [ge]sceadwisnes[se]. Ðurh ða gesc[e]adwisnesse we tocnawað good & yfel, & geceosað ðæt gód, & aweorpað ðæt yfel. Be ðæm is gecueden on ðære bryde lofe: Ðin nosu is suelc [suel] se torr on Liuano ðæm munte. Forðæm sio halige gesomnung ður(h) gesceadwisnesse gesieh ð & ongieta ð of huan

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knows whither he ought to go, and for the infirmity of his mind, although he see the way of life, cannot properly follow it, when he has accustomed himself to good works and then relaxes his vigour, and will not raise it to the state of perfect works; then the steps of the works cannot entirely arrive at the desired point. Of which Paul spoke: "Stretch out your relaxed hands and knees, and proceed rightly, and limp no longer, but be saved." The little nose is want of sagacity; for with the nose we distinguish odours, therefore the nose is put for sagacity. By sagacity we distinguish between good and bad, and choose the good and reject the bad. Of which it is said in the praise of the bride: "Thy nose resembles the tower on Mount Lebanon." For the holy assembly through sagacity sees and understands whence every temp-

& ongietaþ of hwæm ælc costung cymeþ, & þæt towearde gefeoht þara uncysta, hwonon hie þæs wenan sculon. Ac monige men bioþ þe noldon þone hlisan habban þæt hie unwise sien; anginnaþ þonne oftrædlice mare secggean & smeagean swiþor þonne him þearf sie to begonganne, & rædaþ sume leasunge on þære smeaunge. Þæt is sio micle nosu & sio woo se þe wile ungemetlice gesceadwis beon, & secþ þæt smealicor þonne he þyrfe, se hæfþ to micle nosu & to woo, forþon sio gesceadwisnes hie selfe gescent mid þære ungemetgodan smeaunge. Þæt is þonne se foruda fót & sio forude hond þæt mon wite Godes beboda weg, & þær nylle on gán, ac sie bedæled & aidlod ælces godes weorces, nealles na swæ swæ healt mon oþþe untrum, hwilum hie gáþ, hwilum hie restaþ, ac se forudfota biþ ælces feþes bedæled. Se þonne biþ hoferede se þe sio byrþen ofþryceþ þisse eorþlican gewilnunge, & næfre ne besyhþ to þære uplican are; ac ealneg [ealne weg] fundaþ to þisum eorþlicum, & þonne hie gehieraþ auht be þæm gode þæs hefonlican rices, þonne ahefegiaþ hiera heortan þa byrþenna þæs forhwirfedan gewunan þætte hie ne magon hiera geþohtes staþol uparæran. Be þæm se salmscop cwæþ: Ic eom gebigged, & æghwonon ic eom gehiened. Ond eft be þæm ilcan scyldum sio Soþfæstnes þurh hie selfe cwæþ: Hiora sæd gefeollun on þa þornas. Þæt sindon þa þe gehieraþ Godes word, & mid þære geornfulnesse & mid þære wilnunge þisse worlde & hiere welena biþ asmorad þæt sæd Godes worda, þeah hie upasprytten, þæt hie ne moton fullgrowan ne wæstmbære weorþan. Se þonne biþ siwenigge se þe his ondgit biþ to þon beorhte scinende þæt hie mæge ongietan soþfæstnesse,

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tation comes, and whence they are to expect the impending attack of vices. And there are many men who, not wishing to be thought fools, often try to speak and meditate more than is profitable for them to do, and are led astray in their meditation. The big and crooked nose is the desire of over-sagacity, when a man desires it more eagerly than he ought, he has too big and crooked a nose, for his sagacity shames itself by its excessive contemplation. The broken hand and foot is when a man knows the path of God's commands and will not follow it, but is deprived of every good work and frustrated, not at all like a lame or diseased man, who is sometimes in motion, sometimes at rest, while the broken foot is always entirely deprived of motion. He is humpbacked who is oppressed by the burden of earthly desire,

ælc costu(n)g cymeð, ond ðæt toweарde gefeoht ðara uncysta, hwonon hie ðæs wenan sculon. Ac monige menn beoð ðe noldon ðone hlisan habban ðæt hie unwiese sien; angiennað ðonne oftrædlice mare secgean & smeagean suiðor ðonne him ðearf sie to begonganne, & ræðað sume leasunge on ðære smeaunge. Ðæt is sio micle nosu & sio woo se ðe wile ungemetlice gesceadwis beon, & sec[ð] ðæt smealicor ðonne he ðyrfe, se (h)æfð to micle nosu & to woo, forðon sio gesceadwisnes hie selfe gescind mid ðære ungemetgodan smea[u]nge. Ðæt is ðonne se foreda foot & sio forude hond ðæt mon wite Godes biboda wég, & ðær nylle on gán, ac sie bedæled & aidlad ælces godes weorces, nals na sua sua healt monn oððe untrum, hwilum hie gáð, hwilum hie restað, ac se foreda fot a• bið ælces feðes bedæled. Se ðonne bið hoferede se ðe sio byrðen ofðryceð ðisse eorðlican gewilnunge, & næfre ne besyhð to ðære uplican áre; ac ealne weg fundað to ðeosum eorðlecum, ond ðonne hie gehierað awuht be ðæm góde ðæs hefonlican rices, ðonne ahefegiað hira heort[a]n ða byrðenna ðæs forhwirfdan gewunan ðætte hie ne magon hiera geðohtes staðol upáræran. Be ðæm se salmsceop cwæð: Ic eom gebiged, & æghwonon ic eom geh[i]ened. Ond eft be ðæm ilcan scyldum sio Soðfæstnes ðurh hie selfe cwæð: Hiera sæd gefeollon on ða ðornas. Ðæt sindon ða ðe gehierað Godes word, & mid ðære geornfulnesse & mid ðære wilnunge ðisse worlde & hiere welena bið asmorod ðæt sæd Godes worda, ðeah hie úpáspryttæn, ðæt hie ne moten fulgrowan ne wæstmbære weorðan. Se ðonne bið siwenige se ðe his &git .bið to ðon beorhte scinende ðæt he mæge ongietan soðfæstnesse, gif hit ðonne aðistriað ða

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and never contemplates exalted virtue, but ever pursues earthly things, and when they hear aught of the excellence of the kingdom of heaven, their hearts are oppressed by the burdens of their perverse habits, so that they cannot exalt the state of their mind. Of which the Psalmist spoke: "I am bowed and humiliated on all sides." And, again, Truth itself spoke about the same sins: "Their seed fell among thorns." That is those who hear the word of God, and by the cares and desires of this world and its wealth the seed of God's words is smothered, although they spring up, so that they cannot flourish or bear fruit. He is blear-eyed whose mind is clear enough to perceive the truth, but is obscured by fleshly works. The pupils of the bleared eyes are sound, but the eyelashes become bushy, being often dried because of the

gif hit ðonne aðistriað ða flæsclican weorc. Hwæt on ðæs siweniggean eagum beoð ða æplas hale, ac ða bræwas greatiað, forðæm hie bioð oft drygge [drygde] for ðæm tearum þe ðær gelome offlowað, oððæt sio scearpnes bið gewierd ðæs æples. Swæ sindon wel monige ðara þe gewundiað hiora mod mid ðæm weorcum ðisses flæsclican lifes, ða þe meahton smealice & scearplice mid hiera ondgiete ryht gesion, ac mid ðæm gewunan ðara wona weorca ðæt mod bið adimmod. Se bið eallenga siwenigge ðonne his mod & his ondgit ðæt gecynd ascyrpð, & he hit ðonne self gescent mid his ungewunan & wóm wilnungum. Be ðæm wæs wel gecweden ðurh ðone engel: Smirewað eowre eagan mid sealfe ðæt ge mægen gesion. Ðonne we smirewað ure heortan eage mid sealfe þæt we mægen ðy bet gesion, ðonne we mid ðæm læcedome godra weorca gefultumað urum ondgiete ðæt hit bið ascirped to ongietonne ða birhtu ðæs soðan leohtes. Se ðonne hæfð eallenga fleah on his modes eagum, þe on nane wisan ne mæg ryhtwisnesse gesion, ac bið ablend mid unwisdome þæt he ne ongiet ða uplican rihtwisnesse. Ðurh ðone æpl ðæs eagean mon mæg gesion, gif him ðæt fleah on ne gæð, gif hine ðonne ðæt fleah mid ealle ofergæð, ðonne ne mæg he noht gesion. Swæ eac be ðæs modes eagum, gif ðæt ondgit ðæs mennescan geðohtes ongit þæt hit self dysig bið [sie] & synfull, ðonne gegripð hit ðurh ðone wenan ðæt ondgit ðære incundan birhto; gif he ðonne self weneð ðæt he sie wis & gesceadwislice ryhtwis, mid ðy he hiene bedæleð ðære oncnawnesse ðæs uplican leohtes, [& micle þy læs he ongiet þa bierhto ðæs soðan leohtes] ðonne he hiene upahefð on his mode on swelc

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frequent flow of tears, until the sharpness of the pupil is dulled. Thus there are very many who wound their mind with the works of this fleshly life who could clearly and sharply perceive righteousness with their understanding, but with the habit of bad works the mind is dimmed. He is altogether blear-eyed who has a naturally good heart and understanding, and of himself disgraces it with his bad habits and perverse desires. Of which was well spoken through the angel: "Anoint your eyes with salve, that ye may see." We anoint the eyes of our heart to see better, when we aid our understanding with the medicine of good works, so that it is sharpened enough to perceive the brightness of true light. He has altogether albugo in his mind's eyes who can in no wise see righteousness, but is blinded with folly

flæsclican weorc. Hwæt on ðæs siwenigean eagum beoð ða æpplas hale, ac ða bræwas greatigaþ, forðam hie beoð oft drygde for ðæm tearum ðe ðær gelome offlowaþ, oððæt sio scearpnes biþ gewird ðæs æpples. Swa sindon wel monege ðara ðe gewundiaþ hiera mod mid ðæm weorcum ðisses flæsclican lifes, ða ðe mehton smealice & scearplice mid hiera &gite ryht geseon, ac mid ðæm gewunan ðara wona weorca ðæt mod biþ adimmod. Se biþ eallinga siwenige ðonne his mod & his &git ðæt gecynd ascirpþ, & he hit ðonne self gesci[e]nt mid his ungewunan & wom wilnungum. Be ðæm wæs wel gecweden ðurh ðone ængel: Smiriaþ eowre eagan mid sealfe ðæt ge mægen geseon. Ðonne we smierewaþ ure heortan eage mid sealfe ðæt we mægen ðy bet geseon, ðonne we mid ðæm læcedome godra weorca gefultumaþ urum ondgite ðæt hit biþ ascirped to ongietenne ða bierhtu ðæs soðan leohtes. Se ðonne hæfð eallinga fleah ón his modes eagum, ðe on nane wisan ne mæg ryhtwisnesse geseon, ac biþ âblend mid unwisdome ðæt he ne ongit ða uplican ryhtwisnesse. Ðurh ðone æpl ðæs eagan mon mæg geseon, gif him ðæt fleah ón ne gæð, gif hine ðonne ðæt fleah mid ealle ofergæð, ðonne ne mæg he noht geseon. Sua eac bi ðæs modes eagum is gecueden, gif ðæt ondgit ðæs menniscan geðohtes ongiett ðæt hit self dysig sie & synfull, ðonne [ge]gripð hit ðurh ðone wenan ðæt andgit ðære incundan byrhto; gif he ðonne self wenð ðæt he sie wis & gescadwislice ryhtwis, mid ðy he hiene bedælð ðære oncnawnesse ðæs uplecan leohtes, & micle ðy læs he ongiet ða bierhto ðæs [s]oðan leohtes ðonne he hiene upahefeð on his mode on suelc

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so that he does not understand celestial righteousness. A man can see with the pupil of the eye if it is not covered with albugo, but if it is entirely covered with albugo, he cannot see anything. So also it is said of the mind's eyes that if the understanding of human thought perceives that it is itself foolish and sinful, through that idea it grasps the conception of inner brightness; but if he himself thinks that he is wise and prudently righteous, he thereby deprives himself of the recognition of celestial light, and he understands so much the less of the brightness of true light by extolling himself in spirit with such pride and egotism; as is said of certain men: "They said they were wise, and therefore they became foolish." He is afflicted with chronic scabbiness who never refrains

gilp & on swelc selflice; swæ swæ be sumum monnum cweden is: Hie sædon ðæt hie wæron wise, & þa wurdon hie dysige forðon. Soðlice se hæfð singalne sceabb se þe næfre ne blinð ungestæðignesse. Ðonne bi ðæm sceabbe swiðe ryhte sio hreofl getacnað ðæt wohhæmed. And ðonne bið se lichoma hreof, ðonne se bryne þe on ðæm innoðe bið utaflihð [utaslihð] to ðære hyde. Swæ bið sio costung ærest on ðæm mode, & ðonne færeð utweardes to ðære hyde, oððæt hio utasceð on weorc. Butan tweon gif ðæt mod ær ðæm willan ne wiðbritt, se wilm ðæs innoðes utabirst [utbirst] & wierð to sceabbe, & monega wunda utan wyrcð mid ðæm won weorcum. Forðæm wilnode *sanctus* Paulus ðæt he ðære hyde giocðan ofadrygde mid ðæm worde, þa he cwæð: Ne gegripe eow næfre nan costung buton mennescu. Swelce he openlice cwæde: Mennislic is ðæt mon on his mode costunga ðrowige on ðæm luste yfles weorces, ac ðæt is deofullic ðæt he ðone [ðonne] willan ðurhteo. Se ðonne hæfð teter on his lichoman se þe hæfð on his mode gidsunge, and gif hiere ne bið sona gestiered, heo wile weaxan mid ungemete. Butan tweon se teter butan sare he ofergæð ðone lichoman, & swæðeah ðæt lim geunwlitegað; se gicða bið swiðe unsar, & se cleweða bið swiðe row, & swæðeah hwæðre- [& ðeahhwæðre] gif him mon to longe fylgð, he wundað & sio wund sarað. Swæ eac sio gitsung ðæt mod ðæt hio gebindeð mid ðære lustfulnesse hio hit gewundað, ðonne hio wirpð on ðæt geðoht hwæthwugu to begietenne. Hio gehæt him æghwæs genoh, ðeah ðæt ðonne ðæm mode licige & lustfullige, ðeah hit gewundað mid-ðæmþe hit wyrcð feondscipe. Ðurh ða wunde he forlist ðone wlite his lioma, ðonne he ðurh ðæt wó weorc forlisð ðone wlite ðara [wlite

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from wantonness. The scab of leprosy is a type of fornication. The body is leprous when the inflammation of the body spreads to the skin. Thus temptation is first in the mind and then spreads to the skin until it bursts forth in actions. Doubtlessly, unless the mind oppose the desire beforehand, the internal inflammation breaks forth and becomes scab, causing many external sores with the perverse actions. Hence Paul desired to wipe off the prurience of the flesh with the words he spoke: "Let no temptation seize on you unless human;" as if he had openly said: "It is only human for a man to suffer temptations in his mind from the desire of bad deeds, but it is devilish for him to carry out his desire." He suffers from ring-

gielp & on suelc selflice; sua sua be sumum monnum cueden is: Hie sædon ðæt [hie] wæren wiese, & ða wurdo[n] hie dysige forðam. Soðlice se ðe hæfð singalne sceabb se ðe næbre ne ablinð ungestæðignesse. Ðonne bi ðam sceabbe suiðe ryhte sio hreofl getacnað ðæt wohhæmed. Ðonne bið se lichoma hreof, ðonne se bryne ðe o[n] ðæm innoðe bið utaslihð to ðære hyde. Sua bið sio costung æresð on ðæm mode, & ðonne fereð útweardes to ðære hyde, oððæt hio útasciet ón weorc. Butan tweon gif ðæt mod ær ðæm willan ne wiðbritt, se wielm ðæs innoðes utabiersð & wierð to sceabbe, & moniga wunda utane wyrcð mid ðæm wón weorcum. Forðon wilnode *sanctus* Paulus ðæt he ðære hyde giocðan ofadrygde mid ðæm worde, ða he cuæð: Ne gegripe eow næfre nán costung buton menniscu. Suelce he openlice cuæde: Mennisclíc ís ðæt mon on his mode costunga ðrowige on ðæm luste yfles weorces, ac ðæt is deofullic ðæt he ðone willan ður(h)teo. Se ðonne hæfð teter on hi[s] lichoman se hæfð on his mode gi[t]sunga, gif hiere ne bið sona gestiered, hio wile weahsan mid ungemete. Butan tueon se teter butan sare he ófergæð ðone lichoman, & sua ðeah ðæt lim geúnwlitegað; se giecða bið suiðe unsár, & se cleweða bið suiðe rów, & ðeahhwæðere gif him mon to longe fylgð, he wundað & sio wund sarað. Sua eac sio gitsung ðæt mod ðæt hio gebindeð mid ðære lustfulnesse hio hit gewundað, ðonne hio wyrpð on ðæt geðoht hwæthugu to bigieten(n)e. Hio gehæt him æghwæs genog, ðeah ðæt ðonne ðæm mode licige & lustfullige, ðeah hit gewundað miðdæmðe hit wyrcð feondscipe. Ðurh ða wunde he forliest ðone wlite his lioma, ðonne he ður(h) ðæt woo weorc forliest ðone wlite oðerra godra weorca, gelicost ðæm ðe he

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worm on his body whose mind is filled with covetousness, which, unless soon checked, will increase enormously. Ringworm doubtlessly spreads over the body without pain, and yet disfigures the limb; scab is not at all painful, and itch is very mild, and yet if it is allowed to go too far, it wounds, and the wound pains. Thus covetousness wounds the mind that it enslaves with desires when it excites in the mind the desire of obtaining something. It promises him enough of everything, which, although it pleases and delights the mind, yet wounds it by causing enmity. Through the wound he loses the beauty of his limbs, when he through the evil work loses the beauty of other good works, as if he polluted his whole

oðerra] godra weorca, gelicost ðæm þe he gewemme ealne ðone lichoman, ðonne he ðurh ealle uncysta ðæt [þa] mod gescrencð; ðæt trymede *sanctus* Paulus þa he cwæð ðæt ælces yfles wyrtruma wære ðæt mon wilnode hwelcere gidsunge. Se ðonne þe bið healede he mæg mid weorce began ða sceondlicnesse, & swæðeah bið ahefegod mid ðæm singalum geðohte butan ælcum gemete, & swæðeah næfre ne mæg ðurhteon ðæt unryhtlice weorc, & hwæðre ðæt mod hæfð fullfremedne willan to ðære wrænnesse butan ælcere steore & wearne gif he hit ðurhteon mealte. Ðonon cymeð sio medtrymnes ðæm healedum, ðe se wæta ðara innoða asigð [astigð] to ðæm lime, ðonne aswilð hit & hefegað & unwlitegað. Se bið eac eallinga healede se þe eal his mod bioð aflowen to gæglbærnesse & to dole, ðonne he byrð on his heortan ða byrðenne ðæs bismeres, & swæðeah mid woon weorcum hit to ðweorlice ne fremeð, ðeah he hit on his mode forlætan ne mæge, ne fullice gewunian to godum weorcum, forðæm sio byrðen ðære sceonde hiene diegollice hefegað. Swæ hwelc ðonne swæ ðissa uncysta hwelcre underðieded bið, him bið forboden ðæt he offrige Gode hlaf, forðæm hit is wen ðæt se ne mæge oðerra monna scylde ofaðwean, se se þe [hine *added*] ðonne giet his agna on herigeað. Ær ðissum we sægdon feam wordum hwelc se bion sceolde þe medeme hierde & lareow bion sceolde, & eac hwelc se bið þe him ondrædan sceal ðæt he unmedeme sie. Ær ðissum we realton hwelc se beon sceolde þe to ðæm biscepdome cuman sceolde; nu we willað reccean, gif he ðær swelc to cume, hu he ðæron libban scyle.

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body by perverting his mind with every vice, which Paul confirmed by the remark that "covetousness is the root of all evil." He who is afflicted with hydrocele cannot carry out his shameful desires, and yet is excessively troubled with continually thinking of it, and yet can never accomplish the unrighteous deed, although the mind is altogether desirous of lasciviousness without any restraint or hesitation if he could accomplish it. Hydrocele is caused by the humours of the body collecting in the member, so that it swells and becomes heavy and disfigured. He is altogether hydrocelous whose whole mind is addicted to wantonness and folly, when he bears in his heart the burden of shame, and yet does not too perversely carry it out in evil deeds,

gewemme ealne ðone lichoman, ðonne he ðurh ealle uncysta ða mod gescrencð; ðæt trymede *sanctus* Paulus ða he cuæð ðæt ælces yfeles wyrttruma wære ðæt mon wilnode hwelcre gitsunge. Se ðonne se bið healede he mæg mid weorce beg[e]an ða scondlicnesse, & suaðeah bið ahefegod mid ðæm singalam[u], geðohte butan ælcum gemete, & suaðeah næfre ne mæg ður(h)teon ðæt unryhtlice weorc, ond hwæðere ðæt mod hæfð fulfremedne willan to ðære wrænnesse butan ælcre steore & wearne gif he hit ðurhteon mealte. Ðonan cymeð sio mettrymnes ðæm healedum, ðe se wæta ðara innoða astigð to ðæm lime, ðonne asuilð hit & ahefegað & unwlitegað. Se bið eac eallenga healede [se] se ðe eall his mod bið aflogen to gæglbærnesse & to dole, ðonne he bierð on his heortan ða byrðenne ðæs bismeres, & suaðeah mid won weorcum hit to ðweorlice ne fremeð, ðeah he hit on his mode forlætan ne mæge, ne fullice gewunian to godum weorcum, forðon sio byrðen ðære sconde hine diogollice hefegað. Sua hwelc ðonne sua ðissa uncysta hwelcre underðieded bið, him bið forboden ðæt he offrige [Gode] hlaf, forðæm hit is wen ðæt se ne mæge oðerra monna scylda ofaðuean, se se ðe hine ðonne giet his agena onherigeað. Ær ðioson we sægdon feam wordum hwelc se bion scolde ðe medome hierde & lareow bion sceolde, ond eac hwelc se bið ðe him ondrædan sceal ðæt he unmedome sie. Ær ðiosum we rehton hwelc se beon sceolde ðe to ðæm biscepdome cuman sceolde; nu we willað reccan, gif he ðær suelc to cyme, hu he ðæron libban scyle.

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although he cannot dismiss it from his mind, nor fully habituate himself to good works, for he is secretly oppressed by the burden of shame. Whoever, then, is subject to one of these vices is forbidden to offer bread to God, for it is to be expected that he will not be competent to wash away the sins of others while he is harassed by his own. We have briefly stated above what kind of man the proper pastor and teacher ought to be, and also he who has cause to fear being incompetent. We have said above what kind of man is to be appointed bishop; we will now say how he is to conduct himself when he has attained the dignity.

XII. Hu se se þe gedafenlice & endebyrdlice to cymð, hu he ðæron drohtigean sciele.

Ðæs biscepes weorc sculon bion ofer oðerra monna weorc swæ micle betran swæ hit micel þið betweox ðæs hierdes life & ðære heorde. Him gedafenað ðæt he geðence & geornlice smeage hu micel niedðearf him is ðæt he sie gebunden to ðære ryhtwisnesse mid ðy rape ðæt he ongiete for hwæs geðyncðum ðæt folc sie genemned heord. Hwæt ðæm hierde [ðonne] wel geristð ðæt he sie healic on his weorcum, & his word sien nytwierðu, & on his swiggean he sie gesceadwis; him sculon eglan oðerra monna brocu swelce he efnswiðe him ðrowige; he sceal sorgian ymbe ealle & foreðencean; he sceal beon for eaðmodnesse hiera gefera ælces ðara þe wel do; he sceal beon strec wið þa þe ðær agylta ð, & for ryhtwisnesse he sceal habban andan to hiera yfele; & ðeah for ðara bisgunge ne sie his giemen no ðy læsse ymb þa gehiersuman; ne eac for hiera lufan geornfulnesse ne forlæte he ða ungehiersuman. Ac ðis ðæt we nu feaum wordum arimdon we willað hwene rumedlicor heræfter areccean.

XIII. Hu se lareow sceal beon clæne on his mode.

Se reccere sceal bion simle clæne on his geðohte, ðæt[te nan] unclænnes hine ne besmite ðonne he ða ðenunga underfehð, forðæm ðæt he mæge adryggean of oðerra monna heortan ðæt ðæron fules sie. Hit is ðearf ðæt sio hond sio ær geclænsod þe wille ðæt fenn of oðerre aðierran; gif sio ðonne bið eac fennegu, ðonne is wen ðæt hio

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XII. How he who attains the dignity properly and regularly is to conduct himself therein.

The bishop's works must surpass other men's works as much as the shepherd's life is superior to that of the flock. It behoves him to think and carefully consider how very necessary it is for him to be bound to righteousness with the rope of understanding through whose dignity the people is called flock; it befits the shepherd to be lofty in works, profitable in words, and discreet in silence; he must grieve for the troubles of others as if he suffered equally with them; he must care and provide for all; through humility he must be the equal of all well-doers; he must be stern with sinners, and through

XII. Hu se [se ðe] gedafenlice & endebyrdlice to cymð, hu he ðærón drohtian scyle.

Þæs biscepes weorc sceolon bion ofer oðra monna weorc sua micle beteran sua hit micel bið betwux ðæs hirdes life & ðære heorde. Him gedafenað ðæt he geðence & geornlice smeage hu micel niedðearf him is ðæt he sie gebunden to ðære ryhtwiesnesse mid ðy ráþe ðæt he ongite for hwæs geðyncðum ðæt folc sie genemned heord. Hwæt ðæm hierde ðonne wel gerisð ðæt he sie healic on his weorcum, & his word sien nyttwyrðu, & on his suigean he sie gescadwīs; him sculan eglan oðerra monna brocu suelce he efnsuiðe him ðrowige; he sceal sorgian ymbe ealle & foreðencean; he sceal bion for eaðmodnesse hira gefera ælces ðara ðe wel doo; h[e] sceal bion stræc wið ða ðe ðær agyltað, ond for ryhtwisnesse he sceal habban andan to hira yfele; ond ðeah for ðara bisgunge ne sie his g[i]emen na ðy læsse ymb ða gehirsuman; ne eac for hira lufan geornfulnesse ne forlæte he ða ungehirsuman. Ac ðis ðæt we nu feam wordum arimdon we willað hwene rumedlicor heræfter areccean.

XIII. Hu se lareow sceal bion clæne on his mode.

Se reccere sceal bion simle clæne on his geðohte, ðætte nan unclænnes hine ne besmite ðonne he ða ðegnunga underfehð, forðæm ðæt he mæge adrygean of oðra monna heortan ðæt ðæron fules sie. Hit is ðearf ðæt sio hond sie ær geclænsad ðe wille ðæt fenn of oðerre aðierran; gif sio ðonne bið eac fennegu, ðon(n)e is

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righteousness he must feel indignation at their ill deeds; and yet in his care of them he is not to neglect the obedient; nor also in his love of the latter is he to neglect the disobedient. But this which we have now briefly recounted we will treat more at length in the following chapters.

XIII. How the teacher is to be pure in heart.

The teacher must be ever pure in heart, that no impurity defile him when he undertakes the ministration, to enable him to wipe off the impurity of other men's hearts. It is needful for the hand to have been cleaned beforehand which is to wipe off the dirt from the other; if it is also dirty there is reason to expect that it will dirty the

ðа oðre wiers besmite gif hio hiere onhrinð. Forðæm wæs ðurh ðone witgan gecweden: Doð eow clæne, ge þe berað Godes fatu. Ða ðonne berað Godes fatu, ða þe oðerra monna saula underfoð to lædonne on ða triowa hiera agenra geearnunga to ðæm innemestan halignessum. Geðencen hie ðonne betweoh him selfum hu swiðe hie sculon beon geclænsode ða þe berað on hiera greadum ða á libbendan fatu to ðæm ecean temple on hiera agenre [ægenne] borg. Forðy wæs ðurh þa halgan stemme beboden ðætte on Aroñes breostum sceolde beon awriten sio racu ðæs domes on ðæm hrægle þe mon hæt rationale, & mid nostlum gebunden, forðæm ðætte sio oferflownes ðara geðohta ne mealte ofsittan þæs sacerdes heortan, ac hio sceolde beon gebunden mid ðære ilcan race, ðætte he ne ðohte naht ungesceadwislices ne unnytlices. Forðæm he bið gesett to bisene oðrum monnum, simle he sceal ætiewan on his lifes gestæðignesse hu micle gesceadwisnesse he bere on his breostum. On ðæm selfan hrægle, þe he on his breostum wæg, wæs eac awriten ða naman ðara twelf heahfædra. Ðonne bir ð se sacerd swiðe untællice awriten ðara fædra naman on his breostum, ðonne he singallice geðencð hiora lifes bisene. Ðonne stæpð se sacerd swiðe tælleaslice on ðone weg, ðonne he þa bisene ðara forðgefarenra fædra geornlice & unablinnendlice sceawað, & on ðæt swæð ðara haligra singallice winnað to spyrianne, & unalifede geðohtas ofðrycð, ðylæs he ofer ðone ðerscold his endebyrdnesse stæppe. Swiðe ryhte is ðæt hrægl gehaten, ðæt se sacerd beran sceolde ðæs domes racu, forðon se sacerd sceolde & gitt sceal simle smealice geðencean ðæt he cunne god & yfel tosceadan, & siððan geornlice geðence hu he gehwelcne læran scile & hwonne, & hwæt him gecopust sie, & nowuht him selfum

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other worse if it touches it. Hence it was said through the prophet: "Purify yourselves, ye who bear God's vessels." They bear God's vessels who undertake the guidance of other men's souls in the faith of their own merits to the inmost sanctuary. Let those consider among themselves how pure they ought to be who carry in their breasts the ever-living vessels to the eternal temple on their own responsibility. Therefore it was commanded by the holy voice that an account of judgment was to be inscribed on Aaron's breast on the robe called rationale and bound with fillets, that the flood of thoughts might not overwhelm the priest's heart, but it was to be bound by that same account not to entertain foolish or useless thoughts. Since

wén ðæt hio ða oðre wiers besmite gif hio hire anhrinð. Forðæm wæs ðurh ðone witgan gecueden: Doo ð eow clæne, ge ðe beraþ Godes fátu. Ða ðonne beraþ Godes fatu, ða ðe oðerra monna saula underfooþ to lædanne on ða treowa hira agenra gearnunga to ðæm innemestan halignessum. Geðencen hie ðonne betwuh him selfum hu suiðe hie sculon beon geclænsode ða ðe beraþ on hira greadum ða á libbendan fátu to ðæm ecean temple on hira agenne borg. Forðy wæs ðurh ða halgan stemne beboden ðætte on Árones breostum sceolde beon awriten sio racu ðæs domes on ðæm hrægle ðe mon hæt rationale, & mid noslum gebunden, forðæm ðætte sio oferflownes ðara geðohta ne meahte ofsittan ðæs sacerdes heortan, ac hio sciolde beon gebunden mid ðære ilcan race, ðætte he ne ðohte nawuht ungesceadwislices ne unnetlices. Forðæm he biþ gesett to bisene oðrum monnum, simle he sceal ætiewan on his lifes gestæðignesse hu micle gesceadwisnesse he bere on his breostum. On ðæm selfan hrægle, ðe he ón his breostum wæg, wæs eac awriten ða naman ðara twelf healfædera. Ðonne birð se sacerd suiðe untællice awriten ðara fædra naman on his breostum, ðonne he singallice geðencð hiera lifes bisene. Ðonne stæpð se sacerd suiðe tælleaslice on ðone weg, ðonne he ða bisene ðara forðgefarenra federa geornlice & unablinnendlice sceawaþ, & on ðæt suæð ðara haligra singallice winnaþ to spyriganne, & unaliefde geðohtas ófðryceð, ðylæs he ófer ðone ðerscold his endebyrdnesse stæppe. Suiðe ryhte ðæt hrægl is gehaten, ðæt se sacerd beran sceolde ðæs domes racu, forðam se sacerd scolde & git sceal simle smealice geðencean ðæt he cunne göd & yfel tosceadan, ond siððan geornlice geðence hu he gehwelcne lærán scyle & hwonne, & hwæt him gecopust sie, & nowuht him selfum syn-

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he is set as an example for other men, he must always show in the consistency of his life how much prudence he cherishes in his heart. On the same robe which he wore on his breast were also written the names of the twelve patriarchs. The priest bears the names of the fathers written very blamelessly on his breast when he is ever mindful of the example of their life. The priest advances very blamelessly on the path by zealously and incessantly contemplating the example of the departed Fathers, and ever striving to follow in the tracks of the saints, and suppressing unlawful thoughts lest he cross the threshold of his authority. Very rightly the priest's robe is called the account of judgment, because the priest was

synderlice wilnige, ac his nihstena god he sceal tellan him selfum. Be ðæm is awriten ðæt mon sceolde writan on ðæm hrægle ðe Aron bær on his breostum, ðonne he inneode beforan Gode, ða lare & ða domas & ða soðfæstnesse. Ða domas he bær on his breostum beforan Gode [&] Israhela bearna simle. Swa sceal se sacerd gitt simle ða domas beran awritene on his breostum Israhela bearna, ðæt is ðæt he ðara ðing þe him underðiedde bioð for ðæm ege anum ðæs godcundan [innecundan] deman innweardlice undersece, ðætte sio mennisce olicung for nanum freondscipe ðærto ne gemenge, forðonþe he bið to Cristes bisene & to his anlicnesse ðær gesett [aset]. & ðeah for ðære geornfulnesse ðære ryhtinge ne sie he to hræd ne to stið to ðære wrace, ac ðonne he bið ongieten æfstig wið oðerra monna yflu, anscunige he eac his agenu, ðylæs ða smyltnesse ðes domes hine gewemme [oððe] se dyrna æfst oððe to hræd irre. Ac gif he geðencð ðone ege ðæs deman þe ofer eall sitt, ðonne ne stirð he no his hieremonnum butan miclum ege. Ac se ege ðonne he geeaðmet ðæt mod he hit geclænsað, ðylæs sio dyrstignes [gedyrstignes] his modes hiene to upahebbe, oððe ðæs flæsces lustfulnes hiene besmite, oððe ðurh þa wilnunga ðissa eorðcundlicra ðinga ðæt mod aðistrige se forhwirfeda gewuna gemalicnesse, sio oft ðæt mod ðæs recceres astyreð. Ac hit is micel ðearf ðæt mon hiere swiðe hrædlice wiðbrede, ðylæs sio scyld þe hiene ðurh scinnesse [scirnesse] costað for his luste & for his wacmodnesse hiene oferswiðe; forðon gif hio ne bið hrædlice aweg adrifen, he bið ofslegen mid ðæm [ðy] sweorde ðære geðafunge.

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bound and still is ever to consider how he can discern good and evil, and then to consider carefully how and when he is to teach each one, and what is most profitable for them, and not desire to appropriate anything to himself only, but reckon the prosperity of his neighbours as his own. About which it is written that on the robe which Aaron wore on his breast when he entered before God were to be written the instruction, judgments, and truth. He ever bore on his breast before God the judgments of the children of Israel. Thus the priest must still always bear the judgments of the children of Israel written on his breast, that is, that he must zealously serve the interests of those under his care solely from his awe of the inner Judge, that no human flattery be mingled therewith through friendship, for he is placed there to serve as an example and type of Christ.

derlice wilnige, ac his niehstena god he sceal tellan him selfum. Be ðam is awriten ðæt mon sceolde writan on ðæm hrægle ðe Aron bær on his breostum, ðonne he inneode beforan Gode, ða lare & ða domas & ða soðfæsðnesse. Ða domas he bær on hi[s] breostum beforan Gode Israhela bearna simle. Sua sceal se sacerd giet simle beran ða domas awritene on his breostum Israhela bearna, ðæt is ðæt hie ðara ðing ðe him underðiodde bioð for ðæm ege anum ðæs innecundan deman inweardlice undersece, ðætte si[o] men(n)isce oliccung for nanum freondscipe ðærto ne gemencge, forðon he bið to Cristes bisene & to his anlicnesse ðær asét. & ðeah for ðære geornfulnesse ðære ryhtinge ne sie he to hræd ne to stið to ðære wrace, ac ðonne he bið ongieten æfstig wið oðra monna yfelu, anscunige he eac his agenu, ðylæs ða smyltnesse ðæs domes gewemme oððe se dierna æfst oððe to hræd ierre. Ac gif he geðencð ðone ege ðæs deman ðe ofer eall sitt, ðonne ne stierð he no his hieremonnum butan miclum ege. Ac se ege ðonne he geeaðmed ðæt mod he hit geclænsað, ðylæs sio gedyrstignes his modes hine to uppahebbe, oððe ðæs flæsces lusðfulnes hiene besmite, oððe ðurh ða wilnunga ðissa eorðcun[d]licra ðinga ðæt mód aðistrige se forhwierfeda gewuna gemalicnesse, sio oft ðæt mod ðæs recceres astyreð. Ac hit is micel ðearf ðæt mon hire suiðe hrædlice wiðbregde, ðylæs sio scyld ðe hiene ðurh scienesse costað for his luste & for his wácmodnesse hine ofersuiðe; forðon gif hio ne bið hrædlice awég adrifen, he bið ofslægen mid ðæm sueorde ðære geðafunge.

And yet his zeal in correcting must not be too excessive, nor his severity in punishing, but whilst showing himself zealous against the faults of others, let him fear his own, lest secret malice or overhasty anger corrupt the calmness of judgment. And if he consider the terror of the Judge who sits over all, he will not correct his subjects without great fear. But fear humbles and purifies the spirit, lest the boldness of his heart puff him up too much, or the pleasures of the flesh corrupt him, or through desire of earthly things the perverse habit of wantonness obscure the mind, which often disturbs the ruler's mind. But it is very necessary to withstand it at once, lest the sin which assails him with temptations through his desire and weakness of mind overcome him; for if it is not quickly driven away, he will be slain with the sword of consent.

XIV. Hu se lareow sceal beon on his weorcum fyrest [fyrmest].

Se lareow sceal beon on his weorcum healic, ðæt he on his life gecyðe lifes weg his hieremonnum, ðætte sio heord se þe folgaþ ðæm wordum & ðæm ðeawum ðæs hirdes, mæge bett gân æfter his ðeawum ðonne æfter his wordum. He biþ genied mid ðæm folgoðe ðæt he sceal healice sprecan; geðence he ðonne ðæt him is efnmicel nied, siððan he hit gesprecen hæfð, ðæt he eac swæ dô swæ swæ he lærð, forðon sio stefn ðæs lareowes micle ðy ieðelicor ðurhfærð ða heortan ðæs gehierendes, gif he mid his ðeawum hie ðæron gefæstnaþ; ðæt is ðæt he sprecende bebiet ðæt he ðæt wyrcende oðiewe, ðæt hit ðurh ðone fultom sie forðgenge. Be ðæm wæs gecweden ðurh ðone witgan: Ðu þe wilt godspellian Sion, astig ofer heanne munt. Ðæt is ðætte se sceal, se þe wile brucan ðara godcundra ðinga & ðara heofonlicra lara, forlætan ðas nieðerlican & ðas eorðlican weorc, forðæm he biþ gesewen standende on ðæm hrofe godcundra ðinga. Swæ micle he mæg ieð his hieremen geteon to betran, & he biþ swæ micle sel gehiered swæ he ufor gestent on his lifes geearnengum. Forðæm bebitt sio halige æ ðæt se sacerd scyle onfôn ðone swiðran bogh æt ðære offrunge, & se sceolde beon asyndred from ðæm oðrum flæsce. Ðæt ðonne tacnaþ ðæt ðæs sacerdes weorc sculon bion asyndred from oðerra monna weorcum. Nalles no ðæt an ðæt he good dô gemong oðrum monnum, ac eac synderlice swæ swæ he on geðyncðum biþ furðor ðonne oðre, ðæt he eac sie on his weorcum & ðeawum swæ micle furður. Eac him mon sceolde sellan ða breost ðæs neates toeacan ðæm boge, ðæt is ðæt he geleornige ðæt he

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XIV. How the teacher is to be foremost in his works.

The teacher must be lofty in his works, to show in his own life the way of life to his disciples, that the flock which follows the words and moral example of the shepherd may rather follow his example than his words. His position obliges him to speak eloquently; let him then consider that it is equally needful for him, when he has spoken, to act according to his teaching, for the voice of the teacher penetrates the heart of the hearer much the more easily if he fix it there with good examples; that is, that he is to display openly what he commands with his words, to help it to become effective. Of which was said through the

XIV. Hu se lareow sceal beon ón his weorcum fyrmest.

Se lareow sceal bion on his weorcum [h]ealic, ðæt he on his life gecyðe lifes weg his hieremonnum, ðætte sio hiord se ðe folgað ðæm wordum & ðæm ðeawum ðæs hierdes, ðætte sio heord mæge bét gán æfter his ðeawum ðonne æfter his wordum. He bið genied mid ðæm folgoðe ðæt he sceal healice sprecan, geðence he ðonne ðæt him is efnmicel nied, siððan he hit gesprecen hæfð, ðæt he eac sua doo sua sua he lærð, forðon sio stefn ðæs lariowes micle ðe ieðelicor ðurhfærð ða heortan ðæs gehirendes, gif he mid his ðeawum hi ðæron gefæsðnað; ðæt is ðæt he sprecende bebiet ðæt he ðæt wyrcende oðiewe, ðæt hit ðurh ðone fultum sie forðgenge. Bi ðæm wæs gecueden ðurh ðone witgan: Ðu ðe wilt godspellian Sion, astig ofer heane munt. Ðæt is ðætte se sceal, se ðe wile brucan ðara godcundra ðinga & ðara hefonlicra lara, forlætan ða[s] niðerlican & ðas eorðlecan weorc, forðam he bið gesewen standende on ðam hrofe godcun(d)ra ðinga. Sua micle he mæg ieð his hieremenn geteon to beteran, & he bið sua micle sel gehiered sua he ufor gestent on his lifes geðarnungum. Forðam bebiet sio halige æ ðæt se sacerd scyle onfón ðone suiðran bógh æt ðære of[f]runge, & se sceolde bion asyndred from ðæm oðrum flæsce. Ðæt ðonne tacnað ðæt ðæs sacerdes weorc s[c]ulon beon asyndred from oðerra monna weorcum. Nalles na ðæt an ðæt he gód doo gemang oðrum mo[n]num, ac eac synderlice sua suæ he ón ðyncðum bið furður ðonne oðre, ðæt he eac sie on his weorcum & ðeawum sua micle furður. Eac him mon scolde sellan ða breosð ðæs neates toeacan ðæm boge, ðæt [is ðæt] he geleornige ðæt

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prophet: "If thou wishest to preach to Zion, ascend a lofty mountain." That is, that he who desires to enjoy divine things and heavenly instruction must forsake low and earthly works, since he is seen standing on the roof of divine things. He can the more easily improve his disciples, and the better he will be heard, the higher he stands in his life's merits. Therefore the holy law commands the priest to receive the right shoulder of the offering, which is to be separated from the rest of the carcass. This signifies that the works of the priest are to be separated from those of other men, not only by his doing good among men, but also specially by his excelling as much in good works and virtue as in rank. He was also to have the breast of the beast as

selle Gode his agne breost, ðæt is his ingeðanc; nalles no ðæt an ðæt he on his breostum ðence ðætte ryht sie, ac eac ða spane þe his ðeawa giemað to ðæm ilcan mid his godum bisenum. Ne wilnige he nanes eorðlices ofer ðæt, ne he him ne ondræde nanne eorðlicne ege ðisses ondweardan lifes, ac geðence he ðone incundan Godes ege, & forsio ælce oliccunge ðisses middangeardes, & eac his ege for ðære wynsuman swetnesse Godes. Forðon ðurh ða uplican stefne wæs beboden on ðære æ ðæt se sacerd sceolde beon fæste bewæfed on bæm [bewæbed on þæm] sculdrum mid ðæm mæssehrægle.) Ðæt is ðæt he beo simle getrymed & gefrætwod wið ælce frecenesse ge gastlice ge mennisclice, & wið ælce orsorgnesse beswapen mid ðissum mægnum, swæ swæ Paulus cwæð: Gað ge gewæpnode ægðer ge on ða swiðran hond ge on ða winestran mid ðæm wæpnum ryhtwisnesse. Forðæm ðonne he higað to ðæm godcundum ðingum anum, ðæt he ne dyrfe an nane healfe abugan [anbugan] to nanum fullicum & synlicum luste, ne eac ne ðyrfe beon to upahafen for nanum wlencum ne for nanre orsorgnesse, ne hiene ne gedrefe nan wuht wiðerweardes [nan widerweardnes], ne hiene ne geloccige nan olicung to hiere willan, ne hiene ne geðrysce nan wiðermodnes to ormodnesse. Gif ðonne mid nanum ðissa ne bið onwæced his ingeðonc, ðonne bið hit sweotol ðæt he bið swiðe gerisenlice beswapen mid swiðe wlitige oferbrædelse on bæm [ðæm] sculdrum. (Ðæt hrægl wæs beboden ðæt sceolde bion geworht of purpuran & of twiblium derodine & of twispunnenum twine linenum & gerenod mid golde & mid ðæm stane iecinta, forðæm ðæt wære getacnod on hu mislecum & on hu monigfealdum mægenum

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well as the shoulder, that is that he is to learn to offer up to God his own breast, that is his thoughts; not only by meditating righteousness in his breast, but also by attracting others who observe his virtues to the same with his good example. Nor let him desire anything earthly beyond that, nor be influenced by any earthly fear of this present life, but consider the inner fear of God, and despise all worldly flattery and fears for the pleasant sweetness of God. Therefore it was commanded in the law by the sublime voice that the priest was to be clothed on both shoulders with the close-fitting surplice. (In other words, he is to be always strengthened and provided against all dangers, both spiritual and human, and protected against all pleasures with this cloak of strength, as Paul said: "Go on your way armed on the

he selle Gode his agne breosð, ðæt is [his] inngeðonc; nalles na ðæt án ðæt he on his breostum ðence ðætte ryht sie, ac eac ða spone ðe his ðeawa giemað to ðæm illcan mid his godum biesenum. Ne wilnige he nanes eorðlices ofer ðæt, ne he him ne ondræde nanne eorðlicne ege ðyses andweardan lifes, ac geðence he ðone innеundan ege Godes, & forsio ælce olicunge ðisses middangeardes, & eac his ege for ðære wynsuman suetnesse Godes. Forðon ðurh ða úplecan stefne wæs beboden on ðære æ ðæt se sacerd scolde beon fæste bewæfed on bæm s[c]uldrum mid ðæm mæssehrægle. Ðæt is ðæt he bio simle getrymed & gefrætwod wið ælce frecenesse ge gæstlice ge mennisclice & wið ælce orsorgnesse besuapen mid ðy[s]sum mægenum, sua sua Paulus cuæð: Gáð ge gewæpnode ægðer ge on ða suiðran hond, ge on ða winstran mid ðæm wæpnum ryhtwisnesse. Forðæm ðonne he higað to ðæm godcundum ðingum anum, ðæt he ne ðyrfe an nane healfe anbugan to nanum fullicum & synlicum luste, ne eac ne ðyrfe bion to úpahæfen for nanum wlencum ne for nanre orsorgnesse, ne hine ne gedrefe nan wuht wiðerweardes, ne hine ne geloccige nán oliccung to hiere willan, ne hi[ne] ne geðrysce nan wiðermodnes to ormodnesse. Gif ðonne mid nanum ðissa ne bið ónwæced his inngeðonc, ðonne bið hit swutul ðæt he bið suiðe gerisenlice besuapen mid swiðe wlitige oferbrædelse on bæm sculdrum. Ðæt hrægl wæs beboden ðæt scolde bion geworht of purpuran & óf tweobleom derodine & of twispunnenum twine linenum & gerenod mid golde & mid [ðæm] stane iacincta, forðæm ðæt wære getacnod on hu mislecum & [on] hu monigfaldum mægenum se sacerd

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right hand and on the left with the weapons of righteousness." That when he aspires to divine things alone he may not deviate on either side after any foul and sinful lusts, nor become inflated with pride and luxury, nor be troubled by adversity, nor be allured and subjected by any flattery, nor be reduced to despair by disappointment. If then none of these are able to shake his resolution, it is clear that he is very becomingly attired on both shoulders with a very beautiful dress. The dress was commanded to be made of purple and double-dyed scarlet and twice-spun linen cloth, adorned with gold and the gem jacinth, to show with how various and manifold virtues the priest was to shine before God as an example to men. First and foremost among all the ornaments gold was to shine on his robe. That

se sacerd sceolde scinan beforan Gode, monnum to bisene. Ærest ealra glengea & fyrmest [ymest] sceolde scinan gold on his hrægle. Đæt is ðætte on his mode scine ealra ðinga fyrmest ondgit wisdomes. Toeacan ðæm golde ealra glengea fyrmest on his hrægle wæs beboden ðæt sceolde bion se gim iacinctus, se is lyfte onlicost on hiewe. Se ðonne tacnað ðætte eal ðætte ðæs sacerdes ondgit ðurhfaran mæge, sie ymb ða hefonlican lufan, næs ymbe idelne gylp, ðylæs him losige ðæt hefenlice ondgit, forðæmþe he sie gehæfted mid ðæm luste his selfes heringe. Eac ðæm golde & ðæm line wæs ongemong purpura, ðæt is kynelic hrægl, forðæm hit tacnað kynelicne onwald. Be ðæm geðence se sacerd, ðonne he oðre men healice lærð, ðæt he eac on him selfum healice ofðryscê [ðrysce] ða lustas his unðeawa, forðæmþe he kynelic hrægl hæfð, ðæt he eac sie kyning ofer his agene unðeawas, & ða kynelice oferswiðe & geðence he simle sie swæ æðele swæ unæðele swæðer he sie ða æðelu ðære æfterran acennesse, ðæt is on ðæm fulluhte, & simle otiewe [ætiewe] on his ðeawum ða ðing þe he ðær to Gode hett [ðær Gode gehet], & ða ðeawas þe him mon ðær bebead. Be ðæm æðelum ðæs gastes Petrus cwæð: Ge sint acoren kynn Gode & kynelices preosthades. Be ðæm onwalde, þe we sculun ure unðeawas mid ofercuman, we magon bion getrymede mid Iohannes cwide ðæs godspelleres, ðe he cwæð: Đa þe hiene onfengon, he salde him onwald ðæt hie meahton beon Godes bearn. Đa medomnesse ðære strengeo se salmscop ongeat, þa he cwæð: Dryhten, suiðe suiðe sint geweorðode mid me ðine friend, & swiðe is gestrangod hiera ealdordom; forðæmþe ðæt mod ðinra haligra bið aðened swiðe healice & swiðe stranglice to ðe, ðonne

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is, that above all the knowledge of wisdom was to shine in his mind. After the gold, above all the gem jacinth was to be on his robe, which is most like the sky in colour, signifying that whatever the mind of the priest penetrates, it must be for the sake of divine love and not of idle vaunt, lest heavenly understanding fail him when he is ensnared by the desire of his own praise. Besides the gold and linen there was purple, which is a royal vestment, since it is the sign of royal authority. By which let the priest remember, when he loftily teaches other men, loftily to destroy his vicious desires, since he has a royal robe, that he may also be king over his own faults and royally vanquish them; and whether he be noble or of

scolde scinan beforan Gode, mannum to biesene. Æresð alra glengea & ymesð scolde scinan gold on his hrægle. Ðæt is ðætte on his mode scine ealra ðinga fyrmesð ongit wisdomes. Toeacan ðæm golde ealra glenga fyrmesð on his hrægle wæs beboden ðæt scolde bion se giem iacinctus, se is lyfte onlicusð on hiwe. Se ðonne tacnað ðæt [e]all ðætte ðæs sacerdes ondgit ðurhfaran mæge, sie ymb ða hefonlican lufan, næs ymbe idelne gilp, ðylæs him losige ðæt he[o]fenlice ondgit, forðæmðe he sie gehæfted mid ðæm luste his se[l]fes heringe. Eac ðæm golde & ðæm line wæs ongemang purpura, ðæt is cynelic hræg[l], forðæm hit tacnað kynelicne anwald. Be ðæm geðence se sacerd, ðonne he oðre men healice lærð, ðæt he eac on him selfum healice ofðrysce ða lustas his unðeawa, forðæmðe he kynelic hrægl [h]æfð, ðæt he eac sie kyning ofer his agne unðeawas, & ða cynelican ofersuiðe; & geðence he simle sie sua æðele sua únæðele suæðer he sie ða æðelu ðære æfterran acennesse, ðæt is on ðæm ful[l]uhte, & simle atiewe on his ðeawum ða ðing ðe he ðær Gode gehet, & ða ðeawas ðe him mon ðær bebead. Be ðæm æðelum ðæs gæstes Petrus cuæð: Ge sint acoren kynn Gode & kynelices preosthades. Bi ðæm anwalde, ðe we sculon ure unðeawas mid ofercuman, we magon beon getrymede mid Iohannes cuide ðæs godspelleres, ðe he cuæð: Ða ðe hine onfengon he salde him anwald ðæt hie mealhton beon Godes bearn. Ða medomnesse ðære strengio se salmscop ongeat, ða he cuæð: Dryhten, suiðe suiðe sint geweorðode mid me ðine friend, & suiðe is gestrangod hiera ealdordom; forðæm[ðe] ðæt mod ðinra haligra bið aðened suiðe healice & suiðe stranglice to ðe, ðonne [ðonne] oðrum monnum ðyncð ðæt

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low birth, let him ever consider the nobility of regeneration, which is in baptism, and ever show in his morals the promises he made on that occasion to God, and the virtues which were then inculcated on him. Of spiritual nobility Peter spoke: "Ye are a race chosen for God of royal priesthood." As to the power with which we can correct our vices, we can be strengthened by the words of the evangelist John: "To those who received him he gave power of being God's children." The excellence of this strength the Psalmist acknowledged when he said, "Lord, greatly are thy friends in honour with me, and their power is greatly strengthened; for the heart of thy saints is exalted very loftily and mightily to thee, when to

ðonne oðrum monnum ðyncð ðæt hie mæstne dem & mæste scande ðrowigen, & hie forsewenuste bioð for worlde. On ðæs sacerdes hrægle wæs toeacan golde & iacincte & purpuran, dyrodine twegra bleo. Ðæt tacnað ðætte eal ða god & ða mægenu þe he dó, bion gewlitegode mid ðære lufan Godes & monna beforan ðæm eagum ðæs ecean Deman, ðætte se spearca ðara godra weorca, þe her twinclað beforan monnum, birne healice ligge on ðære incundan lufan beforan ðæm diglan Deman. Sio lufu ðonne hio lufað ætsomne ægðer ge God ge his nihstan, hio scinð swiðe smicere on twæm bleom swæ swæ twegea bleo godweb. Se ðonne se þe swæ hiegað ealneweg to andweardnesse his scippendes, & agiemeleasað þa giemenne his nihstena, oððe eft swæ singallice folgað ðære giemenne his nihstena ðæt he agiemeleasað ða godcundan lufe, ðonne hæfð he anforlæten ðæt tweagea bleo godweb ðæt he habban sceolde on ðæm halgan hrægle, gif he auðer ðissa forlæt. Ac ðonne ðæt mod bið aðened on þa lufan ægðer ge Godes ge his nihstena, ne bið hit ðonne nohtes wan buton forhæfdnesse anre, ðæt he his lichoman swence and hlænige. Forðon is beboden toeacan ðæm twibleon godwebbe ðæt scile beon twiðrawen twin on ðæm mæssegierelan. Of ðære eorðan cymeð ðæt fleax, ðæt bið hwites hiewes. Hwæt mæg ðonne elles beon getacnod ðurh ðæt fleax buton lichoman clænnes, sio sceal scinan of clænre heortan? Forðæm bið gefæstnod ðæt geðrawene twin to [on] ðæm wlite ðæs mæssehrægles, forðæm sio clænnes bið ðonne to fulbeorhtum wlite becumen, ðonne ðæt flæsc bið geswenced ðurh forhæfdnesse, & ðonne betweox oðrum mægenum bið ðeonde sio earnung ðæs geswenctan

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other men they seem to suffer the greatest misfortune and shame, and are most despised in the eyes of the world." On the priest's dress, besides gold and jacinth and purple, there was twice-dyed scarlet, signifying that all his good deeds and virtues are to be adorned with the love of God and men before the eyes of the eternal Judge, that the spark of good works which twinkles before men may burn with the vigorous flame of inner love before the unseen Judge. The love which includes both God and one's neighbours shines very beautifully with two colours like the twice-dyed cloth. He therefore who is continually striving to attain to the presence of his Creator, and neglects the care of his neighbours, or,

h[i]e mæstne demm & mæste scande ðrowigen, & hie forsewenuste bioð for worulde. Ón ðæs sacerdes hrægle wæs toeacan golde & iacincðe & pur[pu]ran, dyrodine twegera bleo. Ðæt tacnað ðætte eal ða gód & ða mægenu ðe heo doð beon gewlitegode mid ðære lufan Godes & monna beforan ðæm eagum ðæs ecean Deman, ðætte se spearca ðara godra weorca ðe her tuinclað beforan ma[n]num, bierne healice li[c]ge on ðære inncundan lufan beforan ðæm dieglan Deman. Sio lufu ðonne hio lufað ætsomne ægðer ge God ge his niehstan, hio scinð suiðe smicere ón twæm bleom sua sua twegea bleo godwebb. Se ðonne se ðe sua higað ealneweg to andweardnesse his scip[p]endes, & agiemeleasað ða giemene his nihstena,* oððe eft sua singallice folgað ðære giemenne h[i]s niehstena, ðæt he agiemeleasað ða godcundan lufe, ðonne hæfð he anforlæten ðæt twegea bleo godwebb ðæt he habban sceolde on ðæm halgan hrægle, gif he auðer ðissa forlæt. Ac ðonne ðæt mod bið aðened on ða lufan ægðer ge Godes ge his niehstena, ne bið hit ðonne nohtes [h]won buton forhæfdnesse anre, ðæt he his lichoman suence & hlænige. Forðon is toeacan ðæm twiblion godwebbe ðæt scyle beon twiðræwen twin on ðæm mæssegierelan. Of ðære eorðan cymeð ðæt fleax, ðæt bið hwites hiwes. Hwæt mæg ðonne elles beon getácnod ðurh ðæt fleax butan lichoman clænnes, sio sceal scinan of clænre heortan? Forðæm bið gefæsðnod ðæt geðræwene twin to ðæm wlite ðæs mæssehrægles, forðam sio clænnes bið ðonne to fulbeor[h]tum wlite becumen, ðonne ðæt flæsc bið gesuenced ðurh færhæfdnesse, & ðonne betweox oðrum mægenum bið ðionde sio e[a]rnu[n]g ðæs gesuenctan flæsces,

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on the other hand, is always so intent on the care of his neighbours as to neglect the divine love, has omitted the double-dyed purple, which he ought to have on the holy vestment, if he forsake either of these two. And when the mind is exalted with the love of God and its neighbours, there is nothing wanting but abstinence, with which he must mortify and starve the flesh. Therefore, besides the twice-dyed cloth, there is to be on the surplice twice-spun linen. Flax comes from the earth and is of a white colour. What can be signified by the flax but bodily purity, which must shine from a pure heart? The woven linen is fastened to the beautiful surplice because purity attains resplendent beauty when the flesh is mortified by abstinence,

flæsces, swæ swæ on ðæm mæssehrægle scinð ongemang oðrum bleom ðæt twyðrawene twin.

XV. Hu se lareow sceal beon gesceadwis on his swiggean & nytwierðe on his wordum.

Sie se lareow gemetfæst & gescadwis & nytwierðe on his wordum, ðætte he ne swigige ðæs þe nytwierðe sie to sprecanne, ne ðæt he ne sprece ðæt he swigian sciele. Forðæm swæ swæ unwærlicu & giemeleaslicu spræc menn dweleð, swæ eac sio ungemetgode swigge ðæs lareowes on gedwolan gebringð ða þe he læran mealte, gif he sprecende bion wolde. Oft ēac ða unwaran lareowas for ege ne durron clypion & (*om.*) ondrædaþ him sumra monna unðanc, ne durron forðon ryht freolice & unforwandodlice sprecan. Be ðæm sio Soðfæstnes cwæð: Ne healde ge mid swelcum eornoste þa heorde swæ [swelce] hierdas sceoldon, ac hyrena ðeawe ge fleoð, & hydaþ eow mid ðære swiggean, swæ se hyra ðonne he ðone wulf gesyhð. Ðæt ilce oðwat Dryhten ðurh ðone witgan, þa he cwæð: Dumbe hundas ne magon beorcan. Ond eft he cidde, þa he cwæð: Ne come ge no togeanes minum folce ðæt ge mealton standan on minum gefeohte for Israhela folce, ne ge ðone weall ne trymedon ymb hiera hus on ðæm dæge þe him nidðearf wæs. Ðæt is ðonne ðæt he fare togeanes Israhela folce him mid to feohtanne ðæt he wiðstande mid his spræce ðæm unryhtwillendum þe ðyses middangeardes waldaþ mid freore & u(n)forwandodlicre stefne, for gescieldnesse his heorde. Ðæt is ðonne ðæt he him mid feohte on ðæm dæge þe him niedðearf sie, ðæt he wiðstande ealle mægene ðæm

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and then the merits of the mortified flesh flourish among other virtues, as the twice-woven linen shines on the surplice among the other colours.)

XV. How the teacher must be discreet in his silence and useful in his words.

Let the teacher be moderate and discreet and useful in his words, lest he keep unsaid what is useful to speak, or speak what ought to be kept silent. For as unguarded and careless speaking leads men astray, so the excessive silence of the teacher leads into error those whom he might teach if he were willing to speak. Often also unthinking teachers out of fear dare not speak, fearing the displeasure

sua sua on ðæm mæssehrægle sciendˇ ongemang oðrum bleon ðæt tweoðræwene twin.

XV. Hu se lareow sceal bion gesceadwis on his swigean & nytwyrðe on his wordum.

Sie se lariow gemetfæsð & gescadwis & nyttwyrðe on his wordum, ðætte he ne suigige ðæs ðe nyttwyrðe sie to sprecanne, ne ðæt ne sprece ðæt he suigigean scyle. Forðæm sua sua unwærlicu & giemeleaslicu spræc menn dweleð, sua eac sio ungemetgode suige ðæs lareowes on gedwolan gebrin(g)ð ða ðe he læran meahte, gif he sprecende beon wolde. Oft eac ða unwaran lareowas for ege ne durron cleopian, ondræda ð him sumra monna unðonc, ne durron forðon ryht freolice læran & unforwandodlice sprecan. Be ðæm sio Soðfæsðness cuæð: Ne healde ge mid suelcum eorneste ða heorde suelce hirdas scoldon, ac hyrena ðeawe ge fleoð, & hydað eow mid ðære suigean, sua se hyrra ðonne he ðone wulf gesieh ð. Dæt ilce oðwât Dryhten ðurh ðone witgan, ða he cuæð: Dumbe hundas ne magon beorcan. Ond eft he cidde, ða he cuæð: Ne come ge no togenes minum folce ðæt ge meahton standan on minum gefeohte for Israhela folce, ne ge ðone weall ne trymedon ymbe hira hus on ðæm dæge ðe him niedðearf wæs. Dæt is ðonne ðæt he fire togeanes Israhela folce him mid to feohtanne ðæt he wiðstande mid his spræce ðam unryhtwillendum ðe ðyses middangeardes walda ð mid freore & unforwandodlicre stefne, for gescildnesse his heorde. Dæt is ðonne ðæt he him mid feohte on ðæm dæge ðe him niedðearf

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of men, and so are afraid to teach with due freedom and speak without hesitation. Of which Truth spoke: "Ye do not watch over the flock with the zeal which befits the shepherd, but ye flee like hirelings, and hide yourself in silence, like the hireling when he sees the wolf." The same fault the Lord rebuked through the prophet, saying: "Dumb dogs cannot bark." And again he rebuked it when he said: "Ye came not towards my people to stand in my fight for the people of Israel, nor did ye strengthen the wall round their house in their day of need." Going towards the people of Israel to fight with them is withstanding with his speech the unrighteous who rule this world with free and fearless voice, to protect his flock. Fighting with them in the day of need is withstanding with all his might those whose

þe on woh willen for ðære ryhtwisnesse lufan. Be ðæm wæs eft gecweden to ðæm scyldegan folce: Eowre witgan eow witgodon dysig & leasunga, & noldon eow gecyðan eowre unryhtwisnesse, ðæt he eow gebrohten on hreowsunge. Ða godan lareowas beoð oft genemnede on halgum gewritum witgan, forðon hie gereccaþ ðis anwearde lif fleonde, & ðæt towearde gesweotuliaþ. Ða ðonne þe sio godcunde stefn ðreade, & cwæð ðæt hie sceolden leasunga witgian, ðæt sindon þa ða (*om.*) þe him ondræda ðæt hie men for hiera scyldum ðreagen, ac mid idelre olicunge orsorgnesse gehateð ðæm scyldegan, ond mid nanum ðingum nyllaþ geopenian ðæm syngiendum hiera unryht, ac swigiaþ ðara ðreaunga. Ðæt word ðære ðreaunge is cæg, forðæm hit oft onlycð & geopenaþ ða scylde þe se him self ær nyste se hie ðurhteah. Be ðæm cwæð Paulus ðæt se lareow sceolde beon mihtig to tyhtanne on halwende lare, & eac to ðreageanne ða þe him wiðstandan willen [willaþ]. Eft wæs gecweden ðurh Zacharias: Sio æ sceal bion soht on ðæs sacerdes muðe, & his weloras gehealdaþ ðæt ondgit, forðæm he bið Godes boda to ðæm folce. Forðæm myndgode Dryhten ðurh Essaiam ðone witgan & cwæð: Cliopa & ne blin, hefe up ðine stefne swa ðer bieme. Forðæm se se þe ðone sacerdhad onfehð, he onfehð fryccean scire & foreryneles þa her iernaþ beforan kyningum, & bodiaþ hiora færelt & hiera willan hlydende. Swæ sculon þa sacerdas nu faran hlydende & bodigende beforan ðæm egeslican deman þe him swiðe andrysnlic æfter gæð. Gif ðonne se sacerd bið ungerad ðæs lareowdomes, hwæt forstent ðonne his gehlyd? Hwæt mæg he bodian ma ðonne se dumba fryccea? Ac for ðissum wæs geworden ðæt

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desires are evil, through love of righteousness. Of which was again spoken to the guilty people: "Your prophets prophesied to you folly and falsehood, and would not proclaim to you your unrighteousness to bring you to repentance." Good teachers are often called prophets in holy writ, for they proclaim that this present life is fleeting, and reveal the future. Those whom the divine voice blamed, and said that they would prophesy untruth, are they who fear to reproach men with their sins, but gently soothe them with promises of security, and are quite unwilling to show sinners their wickedness, but suppress their admonitions. The word of admonition is a key, for it often unlocks and opens the sin which he who committed it was not aware of. Of which Paul said that the teacher should be mighty to exhort to salutary doc-

sie, ðæt he wiðstonde ealle mægene ðæm ðe on woh wiellen for ðære ryhtwisnesse lufan. Be ðæm wæs eft gecueden to ðæm scyldegan folce: Eowre witgan eow witgodan dysig & leasunga, & noldon eow gecyðan eowre [un]ryhtwisnesse, ðæt hie eow gebrohten on hreowsunge. Ða godan lareowas beoð oft genemnede on halgum gewritum wietgan, forðæm hie gerecca ð̄ is andwearde līf fleonde, & ðæt towearde gesueotoligeaðˇ. Ða ðonne ðe sio godcundde stefn ðreade, & cuæð ðæt hie scolden leasunga witgian, ðæt sindon ða ða ðe him ondræda ð̄ ðæt hie menn for hira scyldum ðreagen, ac mid iedelre olicunge orsorgnesse gehataþ ðæm scyldegan, & mid nanum ðingum nylla ð̄ geōpenian ðæm syngiendum hiera unryht, ac suigia ð̄ ðara ðreaunga. Ðæt word ðære ðreau[n]ge is cæg, forðæm hit oft anlycð & geopena ð̄ ða scylde ðe se him self ær nyste se hie ðurhteah. Be ðæm cuæð Paulus ðæt se lareow sceolde beon miehtig to tyhtanne on halwende lare, & eac to ðreanne ða ðe him [wið]-stondan wiellen. Eft wæs gecueden ður[h] Zacharias: Sio æ sceal beon soht on ðæs sacerdes muðe, & his weleras gehalda ð̄ ðæt andgit, forðæm he bið Godes boda to ðam folce. Forðam myndgode Dryhten ðurh Essaiam ðone witgan & cuæð: Cleopa & ne blin, hefe úp ðine stefne sua ðes bime. Forðæm se se ðe ðone sacerdhād onfehð, he onfehð friccan scire & foreryneles ða her ierna ð̄ beforan kyningum, & bodigea ð̄ hira færelt & hiera willan hlydende. Sua sculun ða sacerdas nu faran hlydende & bodiende beforan ðæm egeslican deman ðe him suiðe andrysnlic æfter gæð. Gif ðonne se sacerd þið ungerad ðæs lareowdomes, hwæt forstent ðonne his gehlyd? Hwæt mæg he bodigean má ðonne se dumba fryccea? Ac for ðeosum wæs geworden

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trine, and also to reprove those who oppose him. Again it was said through Zachariah: "The law must be sought in the mouth of the priest, and his lips contain understanding, for he is God's messenger to the people." Therefore the Lord admonished through the prophet Isaiah, saying: "Cry aloud and cease not, raise thy voice like a trumpet." For he who undertakes the priesthood undertakes the office of herald and footmen who run before kings, loudly proclaiming their journey and will. Thus priests ought to run and proclaim loudly before the awful Judge, who follows them in great majesty. But if the teacher is unskilled in instruction, what avails his cry? What more can he proclaim than the dumb herald? Therefore the Holy Ghost in the shape of tongues settled on the apostles, for without doubt whom-

se halga gast on tungena onlicnesse gesette ofer þa apostolas, forðon butan tweon ðone þe he gefylð he gedeð ðæt he bið swiðe hræðe ymbe hiene sprecende. Forðæm wæs beboden Moyse ðæt se sacerd sceolde bion mid bellum behangen. Ðæt is ðæt he hæbbe þa stefne ðære lare, þylæs he abelge mid ðære swiggean ðone dom ðæs Sceaweres. Hit is awriten ðæt he sceolde ingongende & utgongende beforan Gode to ðæm halignessum beon gehiered his sweg, þylæs he swulte. Hit is gecweden ðæt se sacerd sceolde sweltan, gif se sweg nære of him gehiered ægðer ge ingongendum ge utgongendum, forðon he geniet ðone diglan deman to irre, gif he ingæð butan ðæm sweg ðære lare. Hit wæs awriten ðæt ðæs sacerdes hrægl wære mid bellum behongen. Hwæt elles getacnað ðæs sacerdes hrægl buton ryht weorc? Dauid se witga ðæt cyðde, þa he cwæð: Sin ðine sacerdas gegirede mid ryhtwisnesse. On ðæs sacerdes hrægle wæron bellan hangiende. Ðæt is ðæt þa weorc ðæs sacerdes & eac se sweg his tungan clipien ymb lifes weg. Ac ðonne se lareow hiene gegearwað to ðære spræce, behealde he hiene geornlice ðæt he wærlice sprece; forðon gif he unendebyrdlice onet mid ðære spræce, & wilnað ðæt he ðy wisra ðynce, ðonne is wen ðæt he gewundige ða heortan ðara gehierendra mid ðære wunde, ðæt is ðæt he hi gedweleð & unwislice geicð þa idelnesse þe he ofaceorfan sceolde. Be ðæm sio Soðfæstnes cwæð: Habbað ge sealt on eow, & sibbe habbað betweoh eow. Ðurh ðæt sealt is getacnod ða word wisdomes. Se ðonne se þe fundige wislice to spreconne, ondræde he him swiðlice ðylæs his spræc gescende þa anmodnesse ðara þe ðærto hlystað. Be ðæm cwæð Paulus: Ne wilnigen ge mare to wietenne ðonne eow ðearf sie,

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soever he fills he readily causes to speak about him. Therefore it was enjoined on Moses that the priest was to be hung around with bells; in other words, he was to have the voice of instruction, lest with silence he offend against the will of the Spectator. It is written, that whether he went in or out before God to the sanctuary, his sound was to be heard, lest he died. It is said that the priest was to die unless the sound was heard from him both entering and coming out, because he compels the unseen Judge to anger if he enters without the sound of instruction. It is written that the robe of the priest was to be hung with bells. What signifies the priestly robe but good deeds? The prophet David showed it when he said: "Let thy priests

ðæt se halega gæsð on tu[n]gena onlicnesse gesette ofer ða apostolas, forðæm butan tweon ðone ðe he gefylð he gedeð ðæt he bið suiðe hræðe ymbe hine sprecende. Forðæm wæ[s] beboden Moyse ðæt se sacerd scolde bion mid bellum behangen. Ðæt is ðæt he hæbbe ða stefne ðære lare, ðylæs he abelge mid ðære suigean ðone dom ðæs Sceaweres. Hit is awriten ðæt he scolde inngongende & útgongende beforan Gode to ðam halignessum beon gehiered his sueg, ðylæs he swulte. Hit is gecueden ðæt se sacerd scolde sweltan, gif se sweg nære of him gehiered ægðer ge inngongendum ge útgongendum, forðon he geniet ðone dieglan deman to ire, gif he inngæð butan ðam swege ðære lare. Hit wæs awriten ðæt ðæs sacerdes hrægl wære behongen mid bellum. Hwæt elles. getacnað ðæs sacerdes hrægl butan ryht weorc? Dauið se witga ðæt cyðde, ða he cuæð: Sien ðine sacerdas gegierede mid ryhtwisnesse. On ðæs sacerdes hrægle wæron bellan hangiende. Ðæt is ðæt ða weorc ðæs sacerdes & eac se sueg his tungan clypien ymb lifes weg. Ac ðonne se lareow hine gegearwað to ðære spræce, behalde he hine geornlice ðæt he wærlice sprece; forðon gif he unendebyrdlice onet mid ðære spræce, & wilnað ðæt he ðy wi[s]ra ðynce, ðonne is wén ðæt he gewundige ða heortan ðara gehirendra mid ðære wunde, ðæt is ðæt he hie gedweleð & unwislice geiecð ða idelnesse ðe he ofaceorfan sceolde. Be ðæm sio Soðfæsðnes cuæð: Habbað ge sealt on ieow, & sibbe habbað betweoh iow. Ðurh ðæt sealt is getacnod ða word wisdomes. Se ðonne se ðe fundige wislice to sprecanne, ondræde he him suiðlice, ðylæs his spræc gescynde ða anmodnesse ðara ðe ðærto hlystað. Be ðæm cuæð Paulus: Ne wilnien ge mare to witenne ðonne iow ðearf sie, ac witað

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be clad with righteousness." Bells hung on the priestly robe, which means that the works of the priest and his voice are to proclaim the way of life. But when the teacher is ready to speak, let him be careful to speak warily; for if he hastens on irregularly with his speech that he may seem the more wise, it is probable that he will wound the hearts of his hearers by leading them into error and foolishly increasing the frivolity which he ought to prune away. Of which Truth spoke: "Have salt in you and peace among you." Salt signifies the words of wisdom. He therefore who hastens to speak wisely ought to fear greatly, lest his speech disturb the confidence of the hearers. Of which Paul spoke: "Desire not to know more than is needful for

ac wietaþ þæt þæt eow gemetlic sie & eower ondefnu sien to wietonne. Be þæm wæs gecweden mid þære godcundan stefne þæt on þæs sacerdes hrægle sceoldon hangian bellan & ongemong þæm bellum reade apla. Hwæt elles is getacnod þurh þa readan apla buton sio anmodnes ryhtes geleafan? Swæ se æppel biþ betogen mid anfealdre rinde, & þeah monig corn oninnan him hæfþ, swæ sio halige cirice unrim folces befehþ mid anfealde geleafan, & þa habbaþ swæþeah swiþe mislica geearnunga þe þærinne wuniaþ. Forþon þence [geþænce] se lareow þæt he unwærlice forþ ne ræse on þa spræce. Embe þæt þe we ær spræcon sio Soþfæstnes þurh hie selfe clipode to þæm apostolum, & cwæþ: Habbaþ ge sealt on eow & sibbe betweoh eow. Sio anlicnes wæs gecweden þæt sceolde beon on þæs sacerdes hrægle þa readan apla ongemang þæm bellum. Ðæt is þætte þurh eal þæt þæt we ær spræcon sie underfangen & wærlice gehealden sio anmodnes þæs godcundan geleafan. Se lareow sceal mid geornfullice ingehygde foreþencean na þæt an þæt he þurh hiene nan woh ne bodige, ac eac þæt he nane þinga þæt ryht to swiþe & to ungemetlice & to unaberendlice ne bodige; forþæm oft þæt mægen þære lare wirþ forloren, þonne mon mid ungedeflicre [ungedafenlicre] & unwærlicre oferspræce þa heortan & þæt andgit gedweleþ þara þe þærto hlystaþ, ond eac se lareow biþ gescended mid þære oferspræce, þonne he ne con geþencean hu he nytwierþlecust læran mæge þa þe þærto hlystan willaþ. Be þæm wæs swiþe wel gecweden þurh Moyses þætte se wer se þrowude oferflownesse his sædes, & þæt unnytlice agute, þæt he þonne wære unclæne. Swæ eac þa word þære

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you, but know what is fitting for you to know and what ye are capable of knowing." Of which was said by the divine voice that bells were to hang on the priest's robe, and among the bells red apples. What signify the red apples but the constancy of righteous belief? As the apple is covered with a single skin, and yet has many pips inside it, so the holy Church encloses a multitude of people with one faith, and yet they who dwell therein have very different merits. Therefore let the teacher consider lest he incautiously hurry on with his speech. About that which we have treated above Truth itself spoke to the apostles: "Have salt in you and peace among you." It was said as an illustration that there were to be the red apples on the priest's robe among the bells. That is, that through all that we have said

ðæt ðæt iow gemetlic sie & iower ondefenu sien to witenne. Be ðæm wæs gecueden mid ðære godcundan stefne ðæt on ðæs sacerdes hrægle scoldon hangigan bellan & ongemang ðæm bellum reade apla. Hwæt elles is getacnod ðurh ða readan apla buton sio anmodnes ryhtes geleafan? Sua se æppel biþ betogen mid ánfealdre rinde, & ðeah monig corn oninnan him hæfð, sua sio halige cirice unrîm folces befehð mid anfealde gelcafan, & ða habbaþ suaðeah suiðe misleca gecarnunga ðe ðærinne wunigeaþ. Forðæm geðence se lariow ðæt he unwærlice forð ne ræse on ða spræce. Ymbe ðæt ðe we ær spræcon sio Soðfæsðnes ðurh hie selfe cleopade to ðæm apostolum, & cuæð: Habbaþ ge sealt on iow & sibbe betweoh iow. Sio anlicnes wæs gecueden ðæt sceolde bion on ðæs sacerdes hrægle ða readan appla ongemang ðam bellum. Ðæt is ðætte ðurh eall ðæt ðæt we ær spræcon sie ûnderfangen & wærlice gehealden sio anmodnes ðæs godcundan geleafan. Se lareow sceal mid geornful[l]ice ingehygde foreðencean na ðæt an ðætte [he] ðurh hine nan wôh ne bodige, ac eac ðæt he nane ðinga ðæt ryht to suiðe & to ungemetlice & to unaberendlice ne bodige, forðæm oft ðæt mægen ðære lare wierð forloren, ðonne mon mid ungedafenlicre & unwærlicre ofersprece ða heortan & ðæt andgiet gedweleð ðara ðe ðærto hlystaþ, ond eac se lariow biþ gescinded mid ðære ofersprece, ðonne he ne conn geðencean hu he nyttwyrðlicost læran mæge ða ðe ðærtô hlystan willaþ. Be ðæm wæs suiðe wel gecueden ðurh Moyses ðætte se wer se ðe ðrowude oferflownesse [h]is sædes, & ðæt unnytlice agute, ðæt he ðonne wære unclæne. Sua eac ða word ðære lare beoð sæd,

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above the constancy of divine belief is to be received and carefully held. The teacher must consider beforehand with careful meditation not only how he is to avoid himself preaching bad doctrine, but also how he is not to preach what is right too excessively or too immoderately or too severely; for often the virtue of doctrine is lost when the heart and understanding of the hearers are led into error with unseemly and imprudent loquacity, and the teacher also is disgraced by his loquacity, when he cannot think how he may most usefully teach those who wish to hear it. Of which was very well said through Moses, that the man who suffered overflow of his seed and discharged it to no purpose, was to be unclean. Thus also the words of instruction are seed, and they fall on the heart of the hearer,

lare beoð sæd, & hie gefeallaþ on ða heortan þe hiera hlyst, swæ nytt swæ unnyt, swæðer hie bioð. Ðurh ða earan ða word beoð onfangen, & on ðæm mode hie bioð acende ðurh ðæt ondgit. Forðon heton worldwise men wordsawere ðone æðelan lareow Paulus. Se ðonne se þe ðolaþ flownesse his sædes he biþ unclæne gecweden. Swæ eac se þe oferspræce biþ, he biþ nohte ðon læs mid ðære besmiten. Gif he ðonne endebyrdlice his spræce forðbringð, ðonne mæg he cennan mid ðæm ðæt tuder ryhtes geðohtes on ðara tohlystendra heortan. Gif ðonne unwærlice sio lar toflewð ðurh oferspræce, ðonne biþ ðæt sæd unnyt agoten, næs to nanre cenninge ðæs cynrenes, ac to unclænnesse & to ungerisnum. Be ðæm Paulus cwæð, þa he manode his cniht ðæt he sceolde standan on ðære lare, he cwæð: Ic ðe bebeode beforan Gode & ðæm hælendan Criste, se þe demende is cwicum & deadum, & ic ðe bebeode [bēode] ðurh his toćyme & ðurh his rice, ðæt ðu stande on ðissum wordum, & hie lære ægðer ge gedæftelice ge eac ungedæftelice. Ðeah he cwæde ungedæftelice (Ð. h. c. u. *om.*), he cwæð ðeah ær gedæftelice, forðæm sio ofersmeaung miręð ða unwisan þe hit gecnawan ne magon, & gedeð ða spræce unnytte ðæm tohlystendum ðonne sio ungedæftnes hit ne can eft gedæftan.

XVI. Hu se lareow sceal beon eallum monnum efnðrowiende & foreðencende on hiera earfeðum.

Ac sie se lareow eallum monnum se nihsta & eallum monnum efnðrowiende on hiera geswincum, & sie he for ealle upaðened mid ðære godcundan foresceawunge his ingeðonces, ðætte ðurh þa

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whether they be profitable or not. The words are received by the ears and brought forth in the mind by the understanding. Therefore the noble teacher Paul was called by learned men word-sower. He who suffers overflow of his seed is accounted unclean, so also he who is loquacious is not a whit the less defiled therewith. But if he brings forth his speech seasonably, he can beget therewith the progeny of righteous thoughts in the listeners' heart. But if the instruction is carelessly spilt by loquacity, the seed is discharged to no purpose, not for any procreation of progeny but for uncleanness and indecency. Of which Paul spoke when he admonished his servant to stand firm in doctrine, he said: "I command thee before God and the Saviour Christ, who is to judge the living and dead, and I charge thee

& hi gefeallaþ on þa [h]eortan þe hiera hlyst, sua nytt sua unnyt, suæþer hie beoþ. Ðurh þa earan þa word bioþ onfangen, & on þæm mode hie beoþ acennedu þurh þæt ondgiet. Forþæm heton woroldwise menn wordsawere þone æþelan lareow Paulus. Se þonne se þe þolaþ flow[ed]nesse his sædes he biþ unclæne gecueden. Sua eac se þe oferspræce biþ, he biþ nohte þon læs mid þære besmiten. Gif he þonne endebyrdlice his spræce forþbringþ, þonne mæg he cennan mid þam þæt tuder ryhtes geþohtes on þara tohlystendra heortan. Gif þonne unwærlice sio lar toflewþ þurh oferspræce, þonne biþ þæt sæd unnnyt agoten, næs to nanre kenninge þæs cynrenes, ac to unclænnesse & to ungerisnum. Be þam Paulus cuæþ, þa he manode his cneoht þæt he scolde standan on þære lare, he cuæþ: Ic þe bebeode beforan Gode & þæm hælendum Criste, se þe demende is cucum & deadum, & ic þe beode þurh his tocyme & þurh his rice, þæt þu stande on þissum wordum, & hie lære ægþer ge gedæftlice ge [eac] ungedæftlice. Ðeah he cuæde un[ge]dæftelice, he cuæþ þeah ær gedæftelice, forþæm sio ofersmeaung mirþ þa unwisan þe hit gecnawan ne magon, & gedeþ þa spræce unnytte þæm to[h]lystendum þonne sio ungedæftnes hit ne cann eft gedæftan.

XVI. Hu se lareow sceal bion eallum monnum efnþrowiende & foreþencende on hiora earfoþum.

Ac sie se lareow eallum monnum se niehsta & eallum mon(n)um efnþrowiende on hira gesuincum, & sie he for ealle upaþened mid þære godcundan foresceawunge his inngeþances, þætte þurh þa

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by his coming and kingdom to abide by these words and teach them both seasonably and unseasonably." Although he said unseasonably, yet he said before seasonably, because excessive argument injures the unwise who cannot understand it, and makes the discourse useless to the hearers, when unseasonable interference cannot set it right again.

XVI. How the teacher is to be sympathizing with and solicitous about all men in their troubles.

The teacher must be the nearest to all men and sympathizing with them in their troubles, and elevated above all with the divine foresight of his mind, that through his pious benevolence he may take

mildheortnesse his arfæstnesse ðæt he teo on hiene selfne oðerra monna scylda, & eac ða heanesse ðære sceawunga his ingeðonces he hiene selfne oferstigge mid ðære gewilnunge ðara ungesewenlicra ðinga, & ðættc he swæ healicra ðinga wilnigende ne forsio his nihstan untrume & scyldige, ne eft for hiera untrymnesse ne forlæte ðæt he ne wilnige ðæs hean. For ðissum wæs geworden ðætte Paulus, ðeah þe he wære gelæded on neorxna wong þær (*om.*) he arimde ða digolnesse ðæs ðriddan hefones, & swæðeah for ðære sceawunge ðara ungesewenlicra ðinga ðeah he upaðened wære on his modes scearpnesse, ne forhogode he ðæt he hit eft gecirde to ðæm flæsclican burcotum, & gestihtode hu men sceoldon ðærinne hit macian, þa he cwæð: Hæbbe ælc mon his wif, & ælc wif hiere ceorl; & do ðæt wif ðæm were ðæt hio him mid ryhte dón sceal, & he hiere swæ some, ðylæs hie on unryht hæmen. And hwene æfter he cwæð [cuið]: Ne untreowsige ge no eow betweoxn, buton huru ðæt ge eow gehæbben sume hwile, ærðæmþe ge eowru gebedu & eowra offrunga dón willen, & eft sona cirrað to eowrum ryhthæmde. Loca nu hu se halga wer, se þe swæ fæstlice geimpad wæs to ðæm hefonlicum digolnessum, & swæðeah for mildheortnesse wæs ðonon gecirred to smeagenne hu flæsclicum monnum gedafenode on hiera burcotum & on hiera beddum to donne; & swæ swiðe swæ he wæs upahafen to ðæm ungesewenlicum, he ðeah gehwirfde his heortan eage, & for mildheortnesse gebigde his mod to untrumra monna digelnessum. Hefonas he ðurhfor mid his modes sceawunga, & swæðeah ðone ymbhogan ne forlet ðæs flæsclican beddgemanan; forðæm he wæs gefeged mid ðære lufan Godes & monna ægðer ge to ðæm hihstan

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on himself the sins of other men, and also by the lofty contemplation of his mind surpass himself with the desire of invisible things, and that aspiring after such lofty things he may not despise his weak and sinful neighbours, nor, on the other hand, through their weakness give up his lofty aspirations. Therefore Paul, though he was taken to Paradise and enumerated the mysteries of the third heaven, and although by the contemplation of unseen things he was exalted in the sharpness of his mind, yet he deigned to direct it to carnal bedchambers, and ordained how men were to arrange it therein, saying: "Let each man have his wife, and each woman her husband; and let the woman do with the man what is lawful, and he with her

mildheor(t)nesse his arfæsðnesse ðæt he tio on hine selfne oðerra monna scylda, & eac ða he[a]nesse ðære sc[e]awunga his inngeðonces he hine selfne of[er]stige mid ðære [ge]wilnunge ðara ungesewenlicra ðinga, & ðætte hie sua healicra ðinga wilnigende ne forsio his niehstan untrume & scyldige, ne eft for hiera untrymnesse ne forlæte ðæt he ne wilnige ðæs hean. For ðysum wæs geworden ðætte Paulus, ðeah ðe he wære gelæded on neorxna wong he arimde ða diogolnesse ðæs ðriddan hefones, ond suaðeah for ðære sceawungge ðara ungesewenlicra ðinga ðeah ðe he úpaðened wære on his modes scearpnesse, ne forhogde he ðæt he hit eft gecierde to ðam flæsclican búrcótum, & [ge]stihtode hu men scoldon ðærinne hit macian, ða he cuæð: Hæbbe ælc monn his wíf, & ælc wíf hiere ciorl; & doo ðæt wíf ðæm were ðæt hio him mid ryhte doon sceal, & he hire sua some, ðylæs hie on unryht hæmen. & hwene æfter he cuið: Ne untreowsige ge nó eow betweoxn, buto[n] huru ðæt ge eow gehæbben sume hwile, ærðæmðe ge eowru gebedu & eowra offrunga doon wiellen, & eft sona cirrað to eowrum ryhthæmede. Loca nu hu se halega wér, se ðe sua fæsðlice geimpod wæs to ðæm hefenlicum diogolnessum, & suaðeah for mildheortnesse wæs ðonon gecierred to smeagannc hu flæsclicum mo(n)num gedafonode on hira burcótum & on hiera beddum to dónne; & sua suiðe sua he wæs upâhæfen to ðæm ungesewenlicum, he ðeah gehwyrfde his heortan eage, & for mildheortnesse gebigde his mod to untrumra monna diogolnessum. Hefonas he ðurhfór mid his modes sceawunga, & suaðeah ðone ymbhogan ne fo[r]let ðæs flæsclican beddgemanan; forðæm he wæs gefeged miðð ære lufan Godes & monna ægðer ge to ðam hiehstum ðingum ge to ðæm nyðemestum.

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in the same way, lest they commit fornication." And shortly after he said: "Defraud not one another, unless ye abstain for some time before the day of prayers and sacrifices, and return forthwith to your lawful intercourse." Behold, now, how the holy man who was so familiar with the secrets of heaven applied himself to the consideration of what was proper for carnal men to do in their chambers and beds; and although he was so exalted to the unseen, yet he directed his mind's eye and through humanity turned his attention to secrets of weak men. He traversed heaven with the contemplation of his mind, and yet neglected not the consideration of carnal intercourse; for he connected through the love of God and men both the highest and the

[hihstum] ðingum ge to ðæm niðemestum. He wæs on himselfum mid ðæs halgan gastes mægene swiðe healice upabrogden, & ðeah eorðlicum monnum efnlice for arfæstnesse & for niedðearfe wæs geuntrumad. Forðæm he cwæð: Hwa bið geuntrumod ðæt ic ne sie eac geuntrumod; oððe hwa bið gescended ðæt ic eac ðæs ne scamige? Eft he cwæð be ðæm ilcan: Ðonne ic wæs mid Iudeum ic wæs swelce hie. Ne cwæð he ðæt forþyþe he wolde his treowa & his geleafan forlætan swæ swæ hie, ac he wolde otiewan [ætiwan] his arfæstnesse, ða he licette hiene selfne ðæt he wære ungeleaffull, ac on ðæm he geleornode hu he sceolde oðrum monnum miltsian þe he geðohte hu he wolde ðæt mon him miltsode gif he swelc wære. And eft he cwæð: Ðeah we nu ofer ure mæð ðencen & smeagen, ðæt we doð for Gode; ðonne we hit eft gemetlæceað, ðonne doð we ðæt for eow. He ongeat ðæt he oferstag hiene selfne on ðære sceawunge ðære godcundnesse, & eft hiene selfne ofdune astigende he cuðe gemetgian his hieremonnum. Be ðæm eac Iacobus se healhfæder, þa he smirede ðone stan þe æt his heafdum læg to tacne ðæt he eft wolde his ierfe ðær geteoðian, for ðære gesihðe þe he on ðæm swefne geseah, þa he æt ðæm stane slæpte. He gesceah ane hlædre stondan æt him on eorðan. Oðer ende wæs uppe on hefonum, & æt ðæm uferran ende Dryhten hlinode, & englas stigon up & ofdune on ða hlædre. Forðæm ða godan lareowas upsceawigende no ðæt an wilniað secean & sceawian ðæt halige heafod ðære halgan gesomnunge, ðæt is Dryhten, ac wilniað for mildheortnesse ðæt hie ofdune astigen to his limum. Forðæm Moyses oft eode in & ut on ðæt templ, forðæm he wæs ðærinne getogen to ðære godcundan sceawunge,

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lowest things. In his own person he was greatly exalted with the power of the Holy Ghost, and yet his piety made him equally solicitous about earthly men in their need. Therefore he said: "Who is weak and I am not weak; or who is shamed and I am not ashamed?" Again, he said on the same subject: "When I was among the Jews I was like them." He did not say so because he wished to forsake his honour and faith, as they did, but he wished to show his piety by pretending to be an unbeliever, and learnt to be merciful to other men by thinking how he would desire mercy if he were such as they. And again he said: "If we now exalt our thoughts beyond measure, it is for the sake of God; if we moderate them again, it is for your sake."

He wæs on himselfum mid ðæs halgan gæstes mægene suiðe healice úpabrogden, & ðeah eorðlicum monnum emnlice for arfæsðnesse & for niedðearfe wæs geuntrumod. Forðæm he cuæð: Hwa bið geuntrumod ðæt ic ne sie eac geuntrumod; oððe hwa bið gesciended ðæt ic eac ðæs ne scamige? Eft he cuæð be ðæm ilcan: Ðonne ic wæs mid Iudeum ic wæs suelc hie. Ne cuæð he ðæt forðyðe he wolde his treowa & his geleafan forlætan ,suæ suæ hie, ac he wolde ætiewan his arfæsðnesse, ða he licette hine selfne ðæt he wære ungeleaffull, ac on ðæm he geleornode hu he scolde oðrum monnum miltsian ðe he geðohte hu he wolde ðæt mon him miltsode gif he suelc wære. & eft he cuæð: Ðeah we nu ofer ure mæð ðencen & smeagean, ðæt we doð for Gode; ðonne we hit eft gemetlæcað, ðonne doð we ðæt for eow. He ongeat ðæt he oferstag hine selfne on ðære sceawunge ðære godcundnesse, & eft hine selfne ofdune astiggende he cuðe gemetgian his hieremo[n]num. Be ðæm [eac] Iacobus se heahfæder, ða he smirede ðone stan ðe æt his héafdum læg to tacne ðæt he eft wolde his irfe ðær geteoðian, for ðære gesihðe ðe he on ðæm swefne geseah, ða he æt ðæm stane slæpte. He geseah ane hlædre standan æt him on eorðan. Oðer ende wæs uppe on hefenum, & æt ðæm uferran ende Dryhten hlinode, & englas stigon úp & ofdune on ða hlædre. Forðæm ða godan lareowas upsceawiende no ðæt an wilniað secean & sceawian ðæt halige heafoð ðære halgan gesomnunge, ðæt is Dry[h]ten, ac wilnað for mildheortnesse ðæt hie ofdune astigen to his limum. Forðæm Moyses oft eode inn & ut on ðæt templ, forðæm he wæs ðærinne getogen to ðære godcundan sceawunga, & ðærút he wæs

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He perceived that he surpassed himself in the contemplation of godliness, and he knew how to let himself down again to the level of his disciples. Therefore Jacob the patriarch anointed the stone which lay at his head, to show that he would afterwards tithe his inheritance there, because of the vision he saw in sleep when he slept at the stone. He saw a ladder standing near him on the earth. The other end was up in heaven, and at the upper end the Lord reclined, and angels climbed up and down the ladder. For good teachers gazing upwards desire not only to seek and contemplate the holy Head of the holy Church, which is God, but also from humanity to descend to his members. Therefore Moses often went in and out of the temple, because

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& ðærute he wæs abisgod ymb ðæs folces ðearfe. Ðærinne he sceawode on his mode ða digolnesse ðære godcundnesse, ond ðonon utbrohte ðæm folce, & cyðde hwæt hie wyrcean & healdan sceoldon. And simle ymb ðæt þe hiene ðonne tweode, ðonne orn he eft into ðæm temple, & frægn ðæs Dryhten beforan ðære earce þe se haligdom on wæs ðæs temples. He onstalde [astealde] on ðæm bisene ðæm reccerum þe nu sindon. Hie sculon, ðonne hie ymb hwæt tweoð ðæs þe hie ðærute don sculon, cyrran eft to hiera agnum inngeðonce, & ðær God ascian, swæ swæ Moyses dyde beforan ðære earce on ðæm temple. Gif hie ðonne git ðær tweonað, gongen ðonne to ðæm halgum gewritum, frine ðara hwæt he don oððe læran scielen. Forðon sio Soðfæstnes self, ðæt is Crist, ða he on eorðan wæs, he hiene gebæd on muntum & on diglum stowum, & on burgum he worhte his wundru, mid ðæm he strewede ðone weg ðære onhyrenesse ðæm godum lareowum, ðæt hie ne (*om.*) sceolden forhycgean ðone geferscipe ðara synfulra & ðara ungetydena, ðeah þe hie selfe wilnigen ðæs hihstan. Forðon ðonne sio lufu for mildheortnesse niðerastigeð, & hio hie geðiet to his nihstena ðearfe, ðonne bið (*om.*) hio swiðe wunderlice upastigen; and swæ micle swæ hio estelicor ofdune astigeð, swæ hio ieðelicor upastigeð; swelce hie sculon hie selfe ætiewan, ða þe oðrum fore bioð, ðætte ða þe him underðiedde sien him durren hiera diglan ðing for scome geondettan. Forðæm ðonne ða yða ðara costunga þa synfullan ðrowiað, ðæt hie mægen iernan & fleon to ðæs lareowes mode him to andettunge, swæ swæ cild to his modur greadan, & þa scylda þe hie wenað ðæt hie mid besmitene sin, mid his fultume & geðeahte hie mægen aðwean clænran ðonne hie ær ðære costunge

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in it he was led to divine contemplation, and outside he occupied himself with the people's wants. In it he contemplated in his mind the mysteries of godliness, and brought them out thence to the people, and proclaimed what they were to do and observe. And whenever he was in doubt he ran back into the temple and asked God about it before the ark, in which was the covenant of the temple, thus setting an example to those who are now rulers. When they are uncertain about anything which they are to do outside, they must return to their mind, and there ask God, as Moses did before the ark in the temple. If they still doubt there, let them go to the holy Scriptures, and ask there what they are to do or teach. For Truth itself, that is Christ, when on earth prayed on mountains and in retired places, and per-

abisgod ymb ðæs folces ðearfe. Ðærinne he sceawode [on] his mode ða diogolnesse ðære godcundnesse, ond ðonon utbrohte ðæm folce, & cyðde hwæt hie wyrcean & healdan scoldon. & symle ymb ðæt ðe hine ðonne tueode, ðonne orn he eft innto ðæm temple, & frægn ðæs Dryhten beforan ðære earce ðe se haligdom ón wæs ðæs temples. He ástealde on ðæm bisene ðæm reccerum ðe nu siendon. Hie sculon, ðonne hie ymb hwæt tweoð ðæs ðe hie ðærute ðon sculon, cierran eft to hira agnum inngeðonce, & ðær God ascian, suæ suæ Moyses dyde beforan ðære earce on ðæm temple. Gif hie ðonne giet ðær tueonað, gongen ðonne to ðæm halgan gewritum, frine ðara hwæt hie don oððe læran scylen. Forðæm sio Soðfæsðnes self, ðæt is Krisð, ða he on eorðan wæs, he hine gebæd on muntum & on dioglum stowum, & on burgum he worhte his wundru, mid ðæm he strewede ðone weg ðære onhyrenesse ðæm godum lariowum, ðæt hie ne scolden forhyggean ðone geférscipe ðara synfulra & ðara ungetydra, ðeh ðe hi selfe wilnien ðæs healstan. Forðæm ðonne sio lufu for mildheortnesse nieðerastigeð, & hio hie geðied to his niehstena ðearfe, ðonne hio suiðe wunderlice upastigen[ð]; & sua micle sua hio estelicor ofdune astigeð, sua hio ieðelicor upastigeð; suelce hie sculon hie selfe ætiowan, ða ðe oðrum fore beoð, ðætte ða ðe him underðiedde sien him dyrren hira dieglan ðing for scome geandettan. Forðæm ðonne ða yða ðara costunga ða synfullan ðrowiað, ðæt hi mægen iernan & fleon to ðæs lareowes mode him to ondettunge, suæ suæ cild to his moder greadan, & ða scylda ðe hie wenað ðæt hie mid besmitene sien, mid his fultume & geðeahte hie mægen aðwean clænran ðonne hie ær ðære costunge wæren, mid ðæm

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formed his miracles in cities, thus preparing the path of imitation for good teachers, lest they despise the company of weak and sinful men, though they themselves aspire to the highest. Because when love descends through humanity and is occupied with the need of his neighbours, it rises marvellously; and the more cheerfully it descends, the easier it ascends, signifying that those who are set above others are to let themselves be seen, that their subjects may not through shame fear confessing to them their secrets, that when the sinful are overwhelmed with the waves of temptation; they may hasten to take refuge in the heart of the teacher for confession like a child in its mother's bosom, and wash away the sins wherewith they think themselves polluted, with his help and counsel, and become purer than they were

wæren, mid ðæm tearum ðara gebeda [aðwegen]. Forðæm eac wæs ðæt þe beforan ðæm temple stod æren ceac onuppan twelf ærenum oxum, ðætte þa men þe into ðæm temple gán woldon meahton hiera honda ðwean on þæm mere. Se ceac [eac] wæs suæ micel ðæt he oferhelede ða oxan ealle, butan þa heafdu totodun ut. Hwæt getacniað [tacnigað] ðonne þa twelf oxan buton þa twelf apostolas, & siððan ealle ða endebyrdnessa ðara biscopa þe ðæræfter fylgeað? Bi ðæm wæs gecweden on ðære æ: Ne forbinde ge no ðæm ðerscendum oxum ðone muð. Ðone cwide Paulus gereahte eft to biscepum ðara openlican weorc we gesioð, ac we nyton hwelc hiera ingeðonc bið beforan ðæm ðearlwissan deman on ðæm diglan edleanum. Ða ðeah ðonne hie niðerastigað to aðweanne hiera nihstena scylda, ðonne hie him ondettað, hie [him *added*] bioð onlicost swelce hie beren ðone ceac beforan ðære ciricean duru [dura], swæ swæ ða oxan dydon beforan ðæm temple; ðætte swæ hwelc swæ inweard higige to gangenne on ða duru ðæs ecean lifes, he ðonne ondette ælce costunge þe him on becume ðæm mode his scriftes beforan ðæm temple; ond swæ swæ ðara manna handa & fett wæron aðwægene on ðære ealdan æ on ðæm ceace beforan ðæm temple, swæ ðonne nu we aðwean ures modes handa & ure weorc mid ðære ondetnesse. Oft eac gebyreð ðonne se scrift ongit ðæs costunga þe he him ondetteð ðæt he eac self bið mid ðæm ilcum gecostod. Hwæt ðæt wæter on ðæm ceace wæs gedrefed, ðonne ðær micel folc hiera fett & honda an ðwogon. Swæ bið ðæs sacerdes mod ðonne ðær bið micel folc on aðwægen hiera scylda ðurh his lare. Ðonne he underfehð ðæt fenn ðara ðweandra, him ðyncð swelce he forleose þa smyltnesse his clænnesse. Ac nis ðæt

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before confession, washed in the tears of their prayers. Therefore also there stood before the temple a brazen basin, supported by twelve brazen oxen, that those who wished to enter the temple might wash their hands in the sea. The basin was big enough to cover the oxen entirely, except the projecting heads. What signify the twelve oxen but the twelve apostles and the whole succession of bishops which come after them? Of which was spoken in the law: "Bind not the mouth of the thirsting oxen." This saying Paul applied again to those bishops whose public works we see, while we know not what their thoughts are before the severe Judge with his hidden requital. When they descend to wash the sins of their neighbours, when they confess, they

tearum ðara gebeda aðwægen. Forðæm eac wæs ðæt ðe beforan ðæm temple stod æren céac onuppan twelf ærenum oxum, ðætte ða menn ðe into ðæm temple gán woldon mealhten hira honda ðwean on ðæm mere. Se ceac wæs sua micel ðæt he oferhelede ða oxan ealle, buton ða heafudu totodon út. Hwæt getacniað ðonne ða twelf oxan buton ða XII apostolas, & siððan ealle ða endebyrdnessa ðara biscopa ðe ðæræfter fylgeaðʔ Bi ðon wæs gecueden on ðære æ: Ne forbinden ge na ðæm ðyrstendum oxum ðone mūð. Done cwide Paulus geryhte eft to b[i]scepum ðara openlican weorc we gesioð, ac we nyton hwelc hira inngeðonc bið beforan ðæm ðearlwisan deman on ðæm dieglan edleanum. Da ðeah ðonne hi niðerástigað to aðweanne hiera niehstena scylda, ðonne hie him ondettað, hie beoð onlicost suelce hi beren ðone ceak beforan ðære ciricean dura, sua sua ða oxan dydon beforan ðæm temple; ðætte sua hwelc sua inweard higige to gangenne on ða duru ðæs ecean lifes, he ðonne ondette ælce costu[n]ge ðe him on becume ðam mode his scriftes beforan ðæm temple; ond suæ suæ ðara monna honda & fét wæren aðwægene on ðære ealdan æ on ðæm ceake beforan ðæm temple, sua ðonne nu we aðwean ures modes honda & ure weorc mid ðære ondetnesse. Oft eac gebyreð ðonne se scrift ongit ðæs costunga ðe he him ondetteð ðæt eac self bið mid ðæm ilcum gecostod. Hwæt ðæt wæter on ðæm ceake wæs gedrefed, ðonne ðær micel folc hiera fét & honda on ðwogon. Sua bið ðæs sacerdes mod ðonne ðær bið micel folc on aðwægen hira scylda ðurh his lare. Donne he underfehð ðæt fenn ðara ðweandra, him ðyncð suelce he forleose ða smyltnesse his clænnesse. Ac nis ðæt na to andrædanne

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support, as it were, the basin before the church door, as the oxen did before the temple; so that whoever inwardly desires to enter the gates of eternal life must confess every temptation which has assailed him to the mind of his confessor before the temple; and as men's hands and feet were under the old law washed in the basin before the temple, so let us now wash our mind's hands and our works with confession. It often happens also that when the confessor hears the temptations of him who confesses, he is himself assailed with the same temptations. The water in the basin was dirty when many hands and feet were washed in it. In the same way, when the sins of many are washed in the mind of the priest with his instruction, and he receives

no to ondrædonne ðæm hierde, forðæmþe [forðæm] Dryhten hit eall swiðe esmealice geðencð, & him forgifð ðæt he swæ micle ieðelicor bið gefriðod from his agnum costungum swæ he mildheortlecor bið geswenced mid oðerra monna costungum.

XVII. Hu se reccere sceal bion ðæm weldondum monnum fore eaðmodnesse gefera & wiðð ðara yflena unðeawas stræc for ryhtwislecum andan.

Se ealdormon sceal lætan hiene selfne gelicne his hieremonnum: he sceal bion hiera gefera for eaðmodnesse ðara ðeah þe wel don; he sceal bion wiðð ðara agyltendra unðeawas upahæfen for ðæm andan his ryhtwysnesse, & ðætte he on nanum ðingum hiene betran ne doo ðæm godum; ond ðeah ðonne he ongite ða scylda ðara ðweortimena, ðonne geðence he ðone ealdordom his onwaldes; & eft ongean ða godan & ða wellibbendan forsio he his ealdordom swæ swiðe ðæt he on eallum ðingum ða þe him underðidde sien læte him gelice, ond ne wene he nanes ðinges hiene selfne betran; & eft wiðð þa wiðerweardan ne ondræde he ðæt he begonge his ryhtwisnesse, swæ swæ ic geman ðæt ic iu sæde on ðære bec þe Morales [Moralis] Iob hatte. Ic cwæðð ðæt æghwelc mon wære oðrum (*om.*) gelic acenned, ac sio ungelicnes hiera earnunga hie tiðð sume behindan sume, & hiera scylda hie ðær gehabbaðð. Hwæt ðonne ða ungelicnesse ðe of hiera unðeawum forðcymeð, se godcunda dom geðencð ðætte ealle menn gelice bion ne magon, ac wile ðæt simle se oðer beo aræred from ðæm oðrum. Forðæm ealle ða þe for [fore] oðrum beon sculon ne sculon hie na

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the dirt of the washers, he fears losing his unruffled purity. But the pastor has no cause to fear it, for God considers it very carefully, and the more he is afflicted with the temptations of others, the easier deliverance he grants him from his own.

XVII. How the ruler must be the companion of well-doers from humility, and severe against the vices of the wicked from righteous indignation.

The ruler must put himself on a level with his subjects: he must be the companion of well-doers from humility; he must be severe with the faults of sinners from righteous zeal, and must not exalt himself above the good; and yet, when he perceives the sins of the perverse,

ðæm hirde, forðæmðe Dryhten hit eall swiðe smealice geðencð, & h[i]m forgiefð ðæt he sua micle ieðelicor bið gefriðod from his agnum costungum sua he mildheortlicor bið gesuenced mid oðerra monna costungum.

XVII. Hu se reccere sceal bion ðæm weldondum monnum for eaðmodnesse gefera & wið ðara yfelena unðeawas stræc for ryhtwislicum andan.

Se ealdormonn sceal lætan hine selfne gelicne his hieremonnum: he sceal bion hira gefera for eaðmodnesse ðara ðea[h] ðe wel dón; he sceal bion wið ðara agyltendra unðeawas úpahæfen for ðæm andan his ryhtwisnes(se), & ðætte he on næn[eg]um ðinge hine beteran ne do ðæm godum; & ðeah ðonne he ongiete ða scylda ðara ðweortiemena, ðonne geðence he ðone ealdordom his onwealdes; & eft ongean ða godan & ða wellibbendan forsio he his ealdordom suæ suiðe ðæt he on allum ðingum ða ðe him underðiedde sien læte him gelice, & ne wene he nanes ðinges hine selfne beteran; & eft wið ða wiðerweardan ne ondræde he ðæt he bego[n]ge his ryhtwisnesse, suæ suæ ic geman ðæt ic io sæde on ðære béc ðe Morales Iob hatte. Ic cuæð ðæt æghwelc monn wære gelice oðrum acenned, ac sio ungelicnes hira geearnunga hie tieh ð sume behindan sume, & hira scylda hi ðær gehabbað. Hwæt ðonne ða ungelicnesse ðe of hira unðeawum forðcymeð, se godcunda dom geðencð ðæt(t)e ealle men gelice beon ne magon, ac wile ðæt simle se oðer beo aræred from ðæm oðrum. Forðæm ealle ða ðe fore oðrum bieon sculon ne sculon hi na sua suiðe nè sua oft geðencean

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let him consider the authority of his office; and again, with those who lead a good life, let him think so lightly of his authority as to place his subjects on an equality with himself, nor deem himself in any respect their superior; and, again, with the perverse, let him not fear to practise his righteousness, as I remember once saying in the book entitled "Morales." I said that all men are born alike, but some are kept behind others by the difference in their merits, and their sins keep them there. The divine judgment is mindful of the difference caused by their moral defects, and that all men cannot be equal, and always wishes them to be raised one above another. Therefore all those who are to be above others must not think too much or too often of their authority, but of how like they naturally are to other

swæ swiðe ne swæ oft geðencean hiera ealdordomes swæ hie sculon geðencean hu gelice hie bioð oðrum monnum on hierá gecynde; & ne gefeon hie no ðæt hie ofer oðre menn bion moten swæ swiðe swæ ðæs ðæt hie oðrum monnum mægen nyttoste bion. Hwæt hit is gesæd ðæt ure ealdan fædras wæron ceapes hierdas. Ond eac Dryhten cwæð to Noe & to his bearnum: Weahsað ge & monigfaldiað & gefyllað eorðan, & eower ege & broga sie ofer all [ealle] eorðan nietenu. Ne cwæð he no ofer oðre men ac ofer nietenu, ða he wæs forboden ofer menn, ða he wæs aliefed ofer nietenu (ða h. w. f. . . . nietenu *om.*). Se mon is on gecynde betera ðonne dysig nietenu, ac he ne bið na betra ðonne oðre menn. Forðon hit nas na gecweden ðæt hiene sceoldon oðre men ondrædan, ac nietenu. Forðon hit is ungecyndelicu ofermodgung ðæt se mon wilnige ðæt hiene his gelica ondræde, & swæðeah hit is nidðearf ðæt mon his hlaford ondræde, & se cniht his magister. Forðæm ðonne ða lareowas ongietað ðæt ða þe him underðiedde bioð him to hwon God ondrædað, ðonne is ðearf ðæt hie gedon ðæt hie huru him menniscne ege ondræden, ðæt hie ne durren syngian ða þe him ne ondrædað ðone godcundan dom. Ne ofermodgiað ða scirmen na forðy, ðeah hie for ðyslicum wilnien ðæt hie andrysne sien, forðon hie ne seceað na hiera selfra gilp on ðæm, ac hiera hieremonna ryhtwisnesse hie wilniað, & ðæm hie wilniað ðæt hie andrysne sien ðæm þe on woh libbað; & ofer ða hie sculon ricsian næs na swæ ofer menn ac swæ swæ ofer nietenu, forðæmþe hie be sumum dæle wildiorlice bioð. Hie sculon forðy ofdrædde licgean astreahte oðrum monnum underðiodde swæ swæ nietenu. For ðissum ðonne oft gebyreð ðæt se reccere on his mode wierð upahafen, &

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men; nor think so much of how they are to gain authority over others, as how they can be most useful to them. It is said that our ancestors were shepherds. And the Lord said also to Noah and his children: "Grow and multiply, and fill the earth, and your fear and terror shall be over all the beasts of the earth." He did not say over other men, but over animals, since he was forbidden to have power over men, but was allowed to have it over animals. Man is by nature superior to irrational animals, but not to other men. Therefore it was not said that other men should fear him, but not animals. Therefore it is unnatural presumption for a man to wish to be feared by his equals, and yet it is necessary for a man to fear his lord, and

hiera ealderdomes sua hie sculon geðencean hu gelice hie beoð oðrum monnum on hira gecynde; & ne gefeon hie na ðæt hie ofer oðre menn bion moten sua suiðe sua ðæs ðæt hie oðrum monnum mægen ny[t]toste beon. Hwæt hit is gesæd ðæt ure ealdan fæderas wæron ceapes hierdas. Ond eac Dryhten cuæð to Nóe & to his bearnum: Weahsað ge & monigfaldiað & gefyllað eorðan, & iower ege & broga sie ofer ealle eorðan nitenu. Ne cuæð he no ofer oðre menn ac ofer nietenu, ða he wæs forboden ofer menn, ða hē wæs aliefed ofer nietenu. Se monn is on gecynde betera ðonne dysig nietenu, ac he ne bið na betera ðonne oðre menn. Forðæm hit næs na gecueden ðæt hie [ne] scoldon oðre menn ondrædan, ac nietenu. Forðæm hit is ungecyndelicu ofermodgung ðæt se monn wilnige ðæt hine his gelica ondræde, & suaðeah hit is niedðearf ðæt mon his hlaford ondræde, & se cneoht his magi[s]ter. Forðæm ðonne ða lareowas ongitað ðæt ða ðe him underðiedde beoð him to hwon God andrædað, ðonne is ðearf ðæt hie gedón ðæt hi huru him mennisc[ne] ege ondræden, ðæt hie ne durren syngian ða ðe him ne ondrædað ðone godcundan dom. Ne ofermodgiað ða scirmenn na forðy, ðeah hi for ðyslicum wielnien ðæt hie andrysne sien, forðon hi ne secað na hira selfra gielp on ðam, ac hiora hieremonna ryhtwisnesse hie wilniað, & ðæm hi wilniað ðæt hie andrysne sien ðæm ðe on wóh libbað; & ofer ða hi sculon ricsian næs na sua ofer menn ac sua sua ofer nietenu, forðonðe hie be sumum dæle wildorlice beoð. Hie sculon forðy ofdræd[de] licgean astrealite oðrum monnum underðiodde sua sua nietenu. For ðiosum ðonne oft gebyreð ðæt se reccere on his mode wirð upahæfen, & wierð

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the servant his master. Therefore when teachers perceive that their subjects fear God too little, it is necessary to make them at any rate fear human authority, that they may fear to sin, though they do not dread the divine judgment. Nor do the rulers become proud, although they desire to excite terror on account of such as these, because they do not therein seek their own glory, but desire the righteousness of their subjects, and wish to be feared by those who lead a corrupt life; and over such they are to rule, not as over men, but as over beasts, because to a certain extent they resemble wild animals, and therefore must lie prostrate in terror, subjected to other men like animals. Hence it often happens that the ruler becomes puffed up in spirit

wierð aðunden on ofermetto, ðonne he swæ swiðe oðre oferhlifaþ ðæt hie ealle licgeaþ under his willan, & eal ðæt he bebeodeð biþ swiðe hræðe gefylled to his nytte; ond gif hwæt welgedones biþ, ðonne cnodaþ him ðæt ealle ða þe him underðidde bioþ mid hercnesse; & gif he hwæt yfeles deð, ne wiðcwiþ ðæm nan mon, ac herigeaþ oft swæ swiðe swæ hie hit léan sceoldon; & mid ðy wierð ðæt mod beswicen & genætt mid ðara oliccunga þe him underðiedde bioð ðæt he biþ up ofer [for] hiene selfne ahafen on his mode; ond ðonne he biþ utane ymbhringed mid ungemetlicre heringe, he biþ innan aidlad ðære ryhtwisnesse, & forgiett hiene selfne ðonne he tolætt, & fægenaþ ongean ðara oðerra word, & geliefeð ðæt he swelc sie swelce he gehierð ðæt his olicceras sæcgeaþ ðæt he sie, næs swelc swelc his selfes gesceadwisnes sceolde ongietan ðæt he wære. Ac forsihð ða þe him underðiedde bioð, & ne mæg ongietan ða þe him bioð on gecynde & on ðeawum gelice, & [ac] wenð ðæt he hæbbe hie oferðungne on his lifes geearnunga swa he hie hæfð oferstigene mid ðæm hliete his anwaldes, & wenð ðæt he swæ micle ma wiete ðonne oðre men, swæ he gesihð ðæt he mare mæg doon ðonne oðre menn. Ond ðonne hiene selfne swæ healice upahefð on sumum ðingum, & swæðeah biþ getiged to oðrum monnum mid onlicre gecynde, ðeah he forsio ðæt he him onlocige. Ac swæ he wierð self to ðæs onlicnesse þe awriten is ðæt he (*om.*) gesio ælce ofermetto, se is kyning ofer eall ða bearn oferhyde. Se wilnode synderlices ealdordomes, & forseah ða geferrædenne oðerra engla & hiera liif, þa he cwæð: Ic wille wyrcean min setl on norðdæle, & wille beon gelic ðæm hiehstan, & þa

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and inflated with pride when he towers so much above others that all are subject to his will, and all his commands are very quickly obeyed for his benefit; and if anything is well done, all his subjects praise him for it; and if he does any wrong no man opposes it, but they often praise, as much as they ought to blame it; and thus the heart is deceived and injured by the flattery of the subjects, so that he is exalted above himself in his mind; and when he is surrounded externally with immoderate praise he is internally deprived of righteousness, and forgets himself while he gives himself up to the pleasure of hearing the praises of others, believing himself to be such as his flatterers say he is, not such as his own sagacity ought to under-

aðunden on ofermetto, ðonne he sua suiðe oðre oferhlifaþ ðætte ealle licggeaþ under his willan, ond eall ðæt he bebeodeþ biþ suiðe hraðe gefylled to his nytte; ond gif hwæt welgedones biþ, ðon[n]e cnodaþ him ðæt ealle ða ðe him underðiedde bioþ mid herenesse; & gif he hwæt yfeles deþ, ne wiðcuiþ ðam nan mann, ac herigaþ oft sua suiðe sua hie hit lean scoldon; & mid ðy wyrþ ðæt mod besuicen & genæt mid ðæra olicunga ðe him underðiedde beoþ ðæt he biþ up ofer hine selfne ahæfen on his mode; ond ðonne he biþ utane ymbhringed mid ungemetlicre heringe, he biþ innan aidlad ðære ryhtwisnesse, & forgiet hine selfne ðonne he tolætt, & fægnaþ ongeagn ðara oðerra word, ond geliefþ ðæt he suelc sie suelce he gehierþ ðæt his olicceras secgaþ ðæt he sie, næs suelc scu[e]lc his selfes gescadwisnes sceolde ongietan ðæt he wære. Ac forsiehþ ða ðe h[i]m underðiodde beoþ, & ne mæg ongietan ða ðe him beoþ on gecynde & on ðeawum gelice, ac wenþ ðæt he hæbbe hie oferðungne on his lifes geearnunga sua he hi hæfþ oferstigene mid ðam hliete his anwaldes, ond wenþ he sua micle ma wite ðonne oðre menn, sua he gesihþ ðæt he mare mæg doon ðonne oðre menn. & ðonne hine selfne sua healice upahefeþ on sumum ðingum, ond suaðeah biþ getieged to oðrum monnum mid onlicre gecynde, ðeah he forsio ðæt he him onlocige. Ac sua he wierþ self to ðæs onlicnesse ðe awriten is ðæt gesio ælce ofermetto, se is kyning ofer eall ða bearn oferhygde. Se wilnode synderlices ealdordomes, & forsieh ða geferræddene oðerra engla & hira lif, ða he cuæþ: Ic wille wyrcean min setl on norðdæle, & wielle bion gelic ðæm hiehstan, ond ða wunderlice dome gewearþ ðæt he

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stand that he is. But he despises his subjects, and does not perceive that they are his equals in birth and virtue, but thinks he has surpassed them in the merits of his life as he has in the acquisition of authority, and thinks he is as much their superior in knowledge as he is in power. And so he extols himself so loftily in some respects, and yet is bound to other men by being of the same kind, although he disdains to regard them. But thus he himself is made similar to him of whom it is written that "he beholds all pride who is king of all the children of pride." Who desired a separate sovereignty, and despised the fellowship and way of life of the other angels, saying: "I will build my seat in the north, and be like the highest." And then by a won-

wundorlice dome gewearð ðæt he geearnode mid his agne inngeðoncc ðone pytt þe he on aworpen wearð, ða he hine his agnes ðonces upahof on swæ healicne onwald. Buton tweon ðonne se mon oferhygð ðæt he bio gelic oðrum monnum, ðonne bið he gelic ðæm wiðerwearðan & ðæm aworpnan deofle. Swæ swæ Saul Israhela kyning ðurh eaðmodnesse he geearnode ðæt rice, ond for ðæs rices heanesse him weoxon ofermetto. For eaðmodnesse he wæs ahafen ofer oðre menn, ond for ofermettum he wæs aworpen. Dryhten ðæt gecyðde ða þa he cwæð: Ða ðu ðe selfum ðuhtest unwenlic, ða ic ðe gesette eallum Israhelum to heafde. Ærest him ðuhte selfum ðæt he wære swiðe unmedeme, ac siððan he understungen & awreðed wæs mid ðys hwilendlecan onwalde, he ðuhte him selfum swiðe unlytel & swiðe medeme. Forðæm he hiene æthof from oðerra monna geferrædenne, & hiene dyde oðrum monnum swæ ungelicne. Forðy he ongeat ðæt he ma meahte ðonne ænig oðer, ða wende he ðæt he eac mara wære. Ðæt wæs wunderlicu gemetgung ðætte ða ða he him selfum wæs lytel geðuht, ða wæs he Gode micel geðuht, ond ða ða he wæs him selfum micel geðuht, ða wæs he Gode lytel geðuht. Swæ oft ðonne ðæt mod aðintt on ofermettum for ðære menge ðæs folces þe him underðieded bið, hit bið gewemmed mid ðæs onwaldes heanesse. Done onwald mæg wel reccean se þe ægðer ge hiene habban con ge wiðwinnan. Wel hine secð [recð] se þe conn wel stræc beon & ahafen wið þa unryhtwisan & wið þa scyldgan & wel emn wið oðre men, & he hiene na betran ne deð. Ac ðæt mennisce mod bið oft upahafen, ðeah hit mid nane onwalde ne sie underled; ac hu micle ma wenst ðu ðæt hit

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drous judgment he obtained through his own presumption the abyss into which he was cast, when he exalted himself in imagination to such a height of power. Without doubt when a man is impatient of being like other men he resembles the perverse and banished devil. As Saul, king of Israel, through humility obtained sovereignty, and became proud because of the dignity of power. Through humility he was raised above others, and through pride he was rejected. God showed it when he said: "When thou didst seem despicable in thine own eyes I made thee chief of all Israel." As first he himself thought that he was incompetent, but when he was supported by transitory authority, he considered himself far from despicable and quite competent. Therefore he exalted himself above the companionship of

geearnode mid his agne inngeþonce þone pytt þe he on aworpen wearð, þa he hine his agnes þonces úpahof on sua healicne ânwald. Butan tweon þonne se monn oferhyð þæt he beo gelíc oðrum monnum, þonne bið he gelic þæm wiðerweardan & þæm aworpnan diofule. Sua sua Sawl Israhela kyning þurh eaðmodnesse he geearnode þæt rice, ond for þæs rices heanesse him weoxon ofermetto. For eaðmodnesse he wæs ahæfen ofer oðre menn, ond fær ofermettum he wæs aworpen. Dryhten þæt gecyðde þa þa he cuæð: Ða þu þe selfum þuhtest [unwenlic,] þa ic þe gesette eallum Israhelum to heafde. Æresð him þuhte selfum þæt þæt he wære suiðe unmedeme, ac siðþan he understungen & awreðed wæs mid þys hwilendlican onwalde, he þuhte him selfum suiðe unlytel & suiðe medeme. Forþæm he hine æthóf from oðerra monna geferrædenne, ond hine dyde oðrum monnum sua ungelicne. Forðy he ongeat þæt he ma mehte þonne ænig oðer, þa wende he þæt he eac mara wære. Ðæt wæs wunderlicu gemetgung þætte þa þa he him selfum wæs lytel geþuht, þa wæs he Gode micel geþuht, ond þa þa he wæs him selfum micel geþuht, þa wæs he Gode lytel geþuht. Sua oft þonne þæt mod aðint on ofermet[t]um fo[r] þære menige þæs folces þe him underðied bið, hit bið gewemmed mid þæs anwaldes heanesse. Ðone anwald mæg wel reccan se þe ægðer ge hine habban cann ge wiðwinnan. Wel hine recð se þe conn wel stræc bion & ahæfen wið þa unryhtwisan & wið þa scyldgan & wel emn wið oðre menn, ond he hine na bettran ne deð. Ac þæt mennisce mod bið oft upahafen, þeah hit mid nane anwalde ne sie underléd; ac hu micle má wenstu þæt hit wolde, gif þa

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other men, and made himself so different from other men. Perceiving that he had more power than any other man, he thought he was also greater. It was a wondrous dispensation that when he deemed himself little, he was great in the eyes of God, and when he deemed himself great, he was in the eyes of God little. Thus often when the mind is swelled with pride, because of the multitude of people subject to it, it is polluted with the height of its authority. He is well able to wield authority who knows both how to hold and resist it. He wields it well who knows when to exercise the requisite severity and authority against the wicked and sinful, and impartiality towards other men, and does not exalt himself above them. But the human heart is often puffed up without being supported by any authority; and

wolde, gif ðа wlenceа & se anwald ðær wære to gemẽnged! And ðeah swiðe ryhte stihtað ðone anwald se þe geornlice conn ongietan, ðæt he of him gadrige ðætte him tælwierðe [stælwirðe] sie, & wið ðæt winne ðæt him dereð, & ongiete hiene selfne, & ongiete ðæt he bið self oðrum monnum gelic, & ðeah ahebbe hiene ofer ða scyldgan mid andan & mid wræce. We magon eac fullicor ongietan & tosceadan ða spræce, gif we sceawiað ða bisene ðæs forman hierdes, ðæt wæs *sanctus* Petrus. Ðurh Godes giefe he onfeng ðone ealdordom ðære halgan ciricean, & ðeah he wiðsoc ðæt hiene mon to ungemetlice weorðode. Ða ða Cornelius for eaðmodnesse wel dyde ðæt he hiene astreahte [strehte] beforan him, he ðeah hiene selfne ongeat him gelicne, & cwæð: Aris, ne do swæ; hu, ne eom ic mon swæ ilce swæ ðu? Ac ða ða he ongeat þa scylde on Annanian & on Saffiran, swiðe hrædlice he oðiewde hu micelne onwald he hæfde ofer oðre men, ða he hiera liif ðurh ða smeanga ðæs halgan gastes ongeat, & hiene ða mid his worde geslog, & mid ðy anwalde gecyðde ðæt he wæs ieldest ofer ða halgan cyricean & strengest wið scylda. Ðæt rice & ðone onwald he no ne ongeat wið Cornelius, ða ða he hiene swæ swiðlice weorðian wolde; he wolde him ætfæstan his eaðmetto, & mid ðy he geearnode ðæt him ðuhte ðæt he wære his gelica. He cwæð to him ðæt he wære his gelica: ðær he gecyðde his eaðmodnesse; ond eft on Annanian & on Saffiran gecyðde his nið & his onwald mid ðære wræce. And eft *sanctus* Paulus ne ongeat he no hiene selfne betran oðrum godum monnum, ða ða (*om.*) he cwæð: Ne sint we nane waldendas eowres geleafan, ac sint fultumend eowres gefean, forðæmþe ge stondað on geleafan.

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consider how much more so if distinction and power were added! And yet he wields authority very rightly who well knows how to gather from it that which is beneficial for him, and oppose what is hurtful, and understand himself, and see that he is like other men, and yet exalt himself above the sinful with zeal and severity. We shall be able more fully to understand and sift the argument, if we consider the example of the first shepherd, St. Peter. By the gift of God he received the rule of the holy Church, and yet rejected the excessive adulation of men. When Cornelius out of humility did right in prostrating himself before him, he nevertheless acknowledged himself to be his equal, and said: "Arise, do not so; what, am I not a man as thou art?" But when he perceived the sin of Ananias and

wlenca & sé anwald ðær wære to gemenged! & ðeah suiðe ryhte stihtað ðone anwald se ðe geornlice conn ongietan ðæt he of him gadrige ðæt him stælwierðe sie, & wið ðæt winne ðæt him dereð, & ongite hine selfne, ond ongiete ðæt he bið [self] oðrum monnum gelic, ond ðeah ahebbe hine ofer ða scyldgan mid andan & mid wræce. We magon eac fullecor ongietan & tosceadan ða spræce, gif we sceawiað ða biesene ðæs forman hierdes, ðæt wæs *sanctus* Petrus. Ðurh Godes giefe he onfeng ðone ealdordóm ðære halgan cierican, ond ðeah he wiðsóc ðæt hine mon to ungemetlice weorðode. Ða ða Cornelius for eaðmodnesse wel dyde ðæt he hine as[t]rehte beforan [him,] he ðeah hine selfne ongeat him gelicne, & cuæð: Aris, ne do sua; hu, ne iom ic monn sua ilce sua ðu? Ac ða ða he ongeat ða scylde ón Annanian & on Saffiram, suiðe hrædlice he oðiewde hu micelne onwald he hæfde ofer oðre menn, ða he hira lif ðurh ða smeanga ðæs halgan gæstes ongeat, & hine ða mid his worde geslog, & mid ðy anwalde gecyðde ðæt he wæs ieldesð ofer ða halgan cirican & strengesð wið scylda. Ðæt rice & ðo[ne] anwald he na ne angeat wið Cornelius, ða ða he hine sua suiðlice weorðian wolde; he wolde him ætfæstan his eaðmetto, & mid ðy he gecarnode ðæt him ðuhte ðæt he wære his gelica. He cuæð to him ðæt he wære his gelica: ðær he gecyðde his [eað]modnesse; ond eft on Annaniam & on Saffiram gecyðde his nið & his onwald mid ðære wræce. Ond eft *sanctus* Paulus ne ongeat he na hine selfne beteran oðrum godum monnum, ða ða he cuæð: Ne sint we nane waldendas eowres geleafan, ac sint fultemend eowres gefean, forðamðe ge stondað on geleafan.

Sapphira he soon showed how great his authority was over others, when he perceived their course of life by the meditation of the Holy Ghost, and smote him with his word, and by his power showed that he was chief of the holy Church and most severe against sins. He did not acknowledge his power and authority in the case of Cornelius, when he wished to honour him so excessively; he wished to impart to him his humility, and so he earned the reputation of being his equal. He told him he was his equal, and thus showed his humility; and, on the other hand, he showed his zeal and authority in the punishment of Ananias and Sapphira. And again, St. Paul acknowledged that he was not better than other good men, when he said: "We are not rulers of your belief, but helpers of your joy, because ye

Swelce he openlice cwæde: We sint emnlice on ðæm ðe we ongietaþ ðæt ge stondaþ. Eft he spræc swelce he nysse ðæt he á furður wære ðonne oðre broðor, ða he cwæþ: We sint gewordene swelce lytlingas betweoxn eow. Ond eft he cwæþ: We sint eowre ðeowas for Cristes lufan. Ac ðonne he gemette ða scylde þe he stieran sceolde, hrædlice he cyðde ðæt he wæs magister & ealdormonn. Ðæt he cyðde þa he cwæþ on his epistolan to Galatum: Hwæðer wille ge ðæt ic cume to eow, þe mid gierde þe mid monðwære gaste? Swelce he cwæde: Hwæðer ic cume þe mid ege þe mid lufe? Ðonne biþ ðæt rice wel gereaht, ðonne se þe ðærfore biþ swiður wilnaþ ðæt he ricsige ofer monna unðeawas ðonne ofer oðre gode menn. Ac ðonne ða ealdormen ðreageaþ ða scyldgan, ðonne is him micel ðearf ðæt hie geornlice geðencen ðætte ðurh ða lare & ðurh ðone ege þe hie niede dón sculon mid hiora onwalde gestieren ðara scylda. Ond ðeahhwæðre, ðylæs he his eaðmodnesse forleose, geðence he ðæt he biþ self swiðe gelic ðæm ilcan monnum þe he ðær ðreataþ & hienþ; ond eac we magon swigende geðencean on urum ingehygde, ðeah we hit ne sprecen, ðæt hie bioþ betran ðonne we, & ðæs wierðe ðæt we hie furður dón, ðeah we to ðæm gesette sien ðæt we hie ðreagean scylen, & ðurh us scylen bion hiera scylda gestiered mid cræfte & mid lare. Ac eft ðonne we selfe gesyngiaþ, ne ðreaþ us nan mon, ne furðum ane worde ne tælþ. Forðæm we bioþ mid Gode swæ micle swiður gebundne swæ we for mannum orsorglicor ungewitnode syngiaþ buton ælcre wrace. Ac ðonne we ure hieremen læraþ & ðreageaþ, swæ micle ma we hie gefreogeaþ æfter ðæm godcundan dome, swæ we her hiera synna swiður

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stand in faith." As if he had openly said: "We are equal to you in that in which we perceive you are standing." Again, he spoke as if he knew not that he was exalted above the rest of the brothers, when he said: "We have become as it were little children among you." And again he said: "We are your servants for the love of Christ." But when he discovered the sin which he had to punish, he soon showed that he was master and lord. He showed it when he said in his Epistle to the Galatians: "Do ye wish me to come to you with a rod, or with gentleness of spirit?" As if he had said: "Shall I come with fear or with love?" The government is well administered when he who rules desires rather to rule over human vices than over other good men. But when rulers chide the sinful

Suelce he openlice cuæde: We sint emnlice on ðam ðe we ongietaþ ðæt ge standaþ. Eft he spræc suelce he nysse ðæt he a furðor wære ðonne oðre broðor, ða he cuæð: We sint gewordene suelce lytlingas betu[e]ox eow. Ond eft he cuæð: We sint eowre ðeowas for Cristes lufan. Ac ðonne he gemette ða scylde ðe he stieran scolde, hrædlice he gecyðde ðæt he wæs magister & ealdormonn. Ðæt he cyðde ða he cuæð on his epistolan to Galatum̄: Hwæðer wille ge ðæt ic cume to eow, ðe mid gierde ðe mid monnðwære gæste? Suelce he cuæde: Hwæðer ic cume ðe mid ege ðe mid lufe? Ðonne biþ ðæt rice wel gereht, ðonne se ðe ðærfore biþ suiðor wilnaþ ðæt he ricsige ofer monna unðeawas ðonne ofer oðre gōde menn. Ac ðonne ða ealdermenn ðreageaþ ða scyl(d)gan, ðonne is him micel ðearf ðæt hie geornlice geðencen ðætte ðurh ða lare & ðurh ðone ege ðe hie niede dōn sculon mid hiera anwalde gestiran ðara scylda. Ond ðeahhwæðre, ðylæs he his eaðmodnesse forleose, geðence he ðæt he biþ self suiðe gelic ðam ilcan monnum ðe he ðær ðreataþ & heneþ; ond eac we magon suigende geðencean on urum inngehygde, ðeah we hit ne sprecen, ðæt hie beoþ beteran ðonne wē, & ðæs wierðe ðæt we hie furðor dōn, ðeah we to ðam gesette sien ðæt we hie ðreagean scylen, & ðurh us scylen bion hiora scylda gestiered mid cræfte & mid lare. Ac eft ðonne [we] selfe gesyngiaþ, ne ðreaþ us nan monn, ne furðum ane worde ne tælþ. Forðam we beoþ mid Gode sua micle suiðor gebundne sua we for monnum orsorglicor ungewitnode syngiaþ buton ælcre wrace. Ac ðonne we ure hieremenn læraþ & ðreageaþ, sua micle ma we hie gefreogaþ æfter ðam godcundan dome, sua we her

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it is very necessary for them to consider carefully how with the instruction and awe which they are bound to employ they may correct sins with their authority. And yet, lest he lose his humility, let him consider that he is himself very similar to those very men he chides and humbles; and also we can silently think in our heart, without saying it aloud, that they are better than we, and worthy of being promoted by us, although we are appointed to reprove them, and their sins are to be corrected by us with power and doctrine. But, on the other hand, when we ourselves sin, no one chastises or even blames us with a single word. Therefore our responsibility with God is the greater in proportion to the security and impunity with which we sin among men without any punishment. But when we teach and reprove

wrecaþ; & swæþeah on þære heortan is á sio eaþmodnes to haldanne & eac on weorcum to læronne; & betweoh þæm twæm is eallinga to geþenceanne þæt we to ungemetlice þa eaþmodnesse ne healden, þylæs se anwald aslacige þæs recendomes, & þæt we ure hieremen swæ gearigen swæ we hie eft geegsian mægen. Đonne ealdordom & þæt riceter þe se reccere for manegra monna þearfe underfehþ he hiene sceal eowan utan, & he sceal healdan his eaþmodnesse innan. Ealhtige he hiene selfne on his ingeþonce swelcne he ondræt þæt he sie. And þeah hit on sumum þingum getacnad sie þæt he hwelc gerisenlic wundor wyrcean mæge, gedó he þeah þæt his hieremen ongieten þæt he sie eaþmod on his ingeþonce, þæt hie mægen þæm onhyrigean, ond on his ealdorlicnesse hie ongieten þæt hie him mægen ondrædan. Đa þe ofer oðre bioþ giemen he geornlice þætte swæ micle swæ hiera anwald biþ mara gesewen ofer oðre menn þæt hie swæ micle ma sie innan geþrycte mid eaþmodnesse, þylæs þæt geþoht hiene oferswiþe & on lustfulnesse his mod geteo hwelces unþeawes, þæt he hit þonne ne mæge to his willan geweldan, forþæmþe he him ær to unþeawum his agenne willan underþiedde, & him geþafode þæt hit mid onwalde him moste oferricsian, þætte þæt ofsetene mod mid þære lustfulnesse his onwaldes ne sie getogen to upahæfenesse. Be þæm wæs swiþe ryhte gecweden þurh sumne wisne monn, he cwæþ to þæm oðrum: To ealdormenn þu eart gesett, ne bio þu þeah to upahæfen, ac bio swelce an þinra hieremonna. And eft be þæm ilcan cwæþ *sanctus* Petrus: Ne sint we nane waldendas þisses folces, ac we sint to bisene gesette urre heorde. Be þæm ilcan eft

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our subjects, the more severely we punish their sins in this world, the greater will be their freedom after the divine judgment; and yet humility must ever be preserved in the heart and taught in practice; and between the two we must avoid carrying humility too far, lest the influence of authority be weakened, and take care to honour our subjects in such a way as to be able to command their reverence again. The authority and power which the ruler receives for the benefit of many he must exhibit outwardly, and preserve humility internally. Let him consider himself in his heart to be such as he would wish not to be. Even if it is shown on any occasion that he is able to perform some good and admirable deed, let him make his subjects understand that he is humble in spirit that they may imitate it, and

hiera synna wrecaþ suiþor; ond suaþeah on þære heortan is á sio eaðmodnes to healdanne & eac on weorcum to læranne; & betúh þæm twæm is eallenga to geþencenne þæt we to ungemetlice þa eaðmodnesse ne healden, þylæs se anweald áslacie þæs recendomes, ond þæt we ure [hiere]menn sua geárige sua we hie eft geegesian mæge. Done ealdordom & þæt riceter þe se reccere for monigra monna þearfe underfehþ he hine sceal eowian utan, & he sceal healdan his eaðmodnesse innan. Eahtige he hine selfne on his inngeþonce suelcne suelcne he ondrætt þæt he sie. Ond þeah hit on sumum þingum getacnad sie þæt he hwelc gerisenlic wundor wyrcean mæge, gedó he þeah þæt his hieremenn ongieten þæt he sie eaðmod on his [inn]geþonce, þæt hi mægen þæm o[n]hyrigean, ond on his ealdorlicnesse hie ongieten þæt hie him mægen ondrædan. Đa þe ofer oðre bioþ giemen hie georнlice þætte sua micle sua hira onwald biþ mara gesewen ofer oðre menn þæt hie sua micle ma sien innan geþryccede mid eaðmodnesse, þylæs þæt geþoht hine ofersuiþe & on lustfulnesse his mód geteo hwelces unþeawes, þæt he hit mæge þonne to his willan gewealdan, forþæmþe he him ær to unþeawum his ag[en]ne willan underþeodde, & him geþafade þæt hit mid anwalde him moste oferricsian, þætte þæt ofsetene mód mid þære lustfulnesse his anwaldes ne sie getógen to úpahafenesse. Bi þam wæs suiþe ryhte gecueden þurh sumne wisne monn, he cuæþ to þæm oðrum: To ealdormenn þu eart gesett, ne beo þu þeah to upahafen, ac bio suelce án þinra hieremonna. Ond eft be þam ilcan cuæþ *sanctus* Petrus: Ne sint we nane waldendas þisses folces, ac we sint to bisene gesette urre [h]eorde. Be þæm

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by his authority understand that they have cause to fear him. Let those who are above others be very careful that the greater their visible authority over others the more they be inwardly subdued by humility, lest his imagination overcome him and lead his mind to the desire of some vice so that he cannot subject it to his will, because he formerly had made his own will subservient to his vices, and allowed it to rule over him with authority, lest the troubled mind through the intoxication of authority be led to pride. Of which was very rightly spoken by a wise man, who said to some one else: "Thou art made ruler, yet be not too proud, but be like one of thy subjects." St. Peter, again, said on the same subject: "We are no rulers of this people, but we are set as an example to our flock." Again, on the same subject,

sio Soðfæstnes, ðæt is Crist, ðurh hiene selfne cwæð, ða he us spon to ðæm hiehstan geearnungum, he cwæð: Wiete ge ðætte ðeoda kyningas beoð ðæs folces waldendas, & ða þe ðone onwald begað hie beoð hlafurdas gehatene; ne sie hit ðonne no swæ betweoxn eow, ac swæ hwelc swæ wille betweoxn eow fyrmest beon, se sceal bion eower ðegn, & swæ hwelc swæ wille betweoxn eow mæst beon, sie se eower ðeow. Swæ swæ monnes sunu, cwæð Crist be him selfum, ne com he no to ðæm on eorðan ðæt him mon ðenade, ac ðæt he wolde ðenian. For ðissum ilcan is eac gesæd on ðæm godspelle hwelc wite sceolde ðrowian se upahafena ðegn æfter ðæm anfangenan rice; he cwæð ðonne: Se yfela ðeow cwið on his mode: Hit bið long hwonne se hlaford cume; ic mæg slean & ierman mine heafudgemæccean. Itt him ðonne & drincð mid ðæm druncenwillum monnum, & læt his hlafordes gebod to giemeliste. Ðonne cymð his hlaford on ðæm dæge þe he ne wenð, & on ða tiid ðæt he hiene ær nat; hæfð hine ðonne siððan for ænne licettere. & swiðe ryhte deð for ðære licettunge þe he licet[te] ðæt he wolde habban ða ðenunga ðeawas & ðeodscipe to læronne; & ða he ðæt hæfde, þa wolde he hit habban him to agnum anwalde, & dyde him ðæt riceter to sioda & to gewunan. And swæðeah oft agyltað ða ealdormenn efnswiðe on ðæm þe he bið to eaðmod ðæm yflum [yflan] monnum, & læt hiene him to gelicne, & licet wið hie ma geferrædenne ðonne ealdordome. Swiðe ryhte se bið getcald to ðæm licetterum se þe on lareowes onlicnesse ða ðenunga ðæs ealdordomes gecirð to hlafordome, & gemacað ðæt his ege & his onwald wyrð to gewunan & to

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Truth, that is Christ, himself said, when he incited us to the highest virtues: "Know that kings of nations are rulers of the people, and they who exercise authority are called lords; let it not be so among you, but whoever among you desires to be first, shall be your servant, and whoever wishes to be greatest among you, shall be your slave." "As the Son of Man," said Christ of himself, "did not come on earth to be served but to serve." Hence we are also told in the gospel what punishment the proud servant would suffer after obtaining power; he said then: "The wicked slave says in his heart: 'My master is long of coming; I can beat and abuse my companions.' So he eats and drinks with drunkards, and neglects his lord's commands. And his lord comes on the day he expects not

ilcan eft sio Soðfæsðness, ðæt is Crist, ðurh hine selfne cuæð, ða he us speon to ðæm hiehstan geearnungum, he cuæð: Wite ge ðætte ðiod[a] kyningas bioð ðæs folces waldendas, ond ða ðe ðone anwald begað hi beoð hlafordas gehatene; ne sie hit ðonne na sua betweoxn eow, ac sua hwelc sua wille betweox[n] eow fyrmest beon, se sceal beon eower ðegn, ond sua hwelc sua wille betweoxn eow mæst beon, sie se eower ðeow. Sua sua monnes sunu, cuæð Crist be him selfum, ne cóm he na to ðam on eorðan ðæt him mon ðenade, ac ðæt he wolde ðenian. For ðeosun illcan is eac gesæd on ðæm godspelle hwelc wite scolde ðrowian se upahafena ðegn æfter ðam anfangnan rice; he cuæð ðonne: Se yfela ðeow cuið on his mode: Hit bið long hwonne se hlaford cume; ic mæg slean & ierman mine [h]eafodgemæccan. Itt him ðonne & drincð mid ðam dru(n)cenwillum monnum, ond læt his hlafordes gebód to giemelieste. Ðonne cymð his hlaford on ðæm dæge ðe he ne wenð, ond on ða tiid ðæt he hine ær nát; hæfð hine ðonne siððan for ænne licettere. & suiðe ryht deð for ðære licettunge ðe he licette ðæt he wolde habban ða ðenunga ðeawas & ðeodscipe to læranne; ond ða he ðæt hæfde, ða wolde he hit habban him to agnum anwalde, ond dyde him ðæt riceter to sida & to gewunan. Ond suaðeah oft agylta ða ealdormenn efnsuiðe on ðam ðe he bið to eaðmód ðam yflan mannan, ond læt hine him to gelicne, & licett wið hie ma geferrædenne ðonne ealdordome. Suiðe ryhte se bið geteald to ðæm liceterum se ðe on lareowes onlicnesse ða ðenenga ðæs ealdordomes gecierð to hlaforddome, & gemacað ðæt his ege & his onwald wierð to gewunan & to landsida

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and at the time he knows not beforehand, and considers him a hypocrite." And does so very rightly because of his hypocrisy in pretending to desire ministration in order to teach morality and discipline, and, when he has it, desiring to have it for his own aggrandisement, and habituating himself to authority. Yet the rulers often err as much in being too humble with the wicked man, and putting himself too much on an equality with him, and affecting familiarity rather than authority. He is very rightly accounted a hypocrite who, while seeming to teach, perverts the ministration of authority to temporal supremacy, and causes the reverence of himself and his power to become the regular habit of the country he rules. And yet sometimes they sin still more by making themselves companions and equals of

landsida on his scire. Ond ðeah hwilum giet swiður hie gesyngiað [syngiað] on ðæm þe hie healdað ma geferrædenne & efnlicnesse ðonne ealdordom wið ða yflan & ða unryhtwisan. Swæ Heli se sacerd dyde. He wæs mid leasre mildheortnesse oferswiðed ðæt he nolde witnian his agne suna ða hie agylton, ac beforan ðæm ðearlwisan Deman he ofslog ægðer ge ða suna ge hiene selfne midðæmþe he geðafode ða scylde unwitnode. Hit wæs onlicost swelce sio godcunde stefn to him cwæde: Ðu weorðast ðine suna ma ðonne me. And eft ðurh ðone witgan wæs gecidd ðæm hierdum, ða he cwæð: Ðæt sceap ðæt ðær scancforad wæs ne spilcte ge ðæt, & ðæt ðær forloren wæs ne sohte ge ðæt, ne ham ne brohton. Se bringð ham ðone forlorenan se þe mid geornfulnesse ðære hierdelican giemenne ðone þe afielð on synne eft gehwierfð & arærð ðæt he stent on ryhtwisnesse. Hwæt se foroda sceonca bið gewriðen mid ðæm bende, swæ bioð ða synna mid ðæm lareowdome gebundne. Swæ swæ sio wund wile toberan, gif hio ne bið gewriðen mid wræðe, swæ willað ða synna weaxende toflowan, gif hie ne beoð gebundne hwilum mid stræclice lareowdome. & swæðeah oft sio wund bið ðæs þe wierse & ðy mare, gif hio bið unwærlice gewriðen, & him bið ðæt sar þe gefredre [ungefredre], gif sio wund bið to ungemetlice fæste gewriðen. Swæ is eac ðearf ðæt se lareow, se bið ðære saule læce, ðara synna wunda stierende gemetlice gewriðe on his hieremonnum, & ðeah swæ geornlice bega ða ryhtwisnesse ðæs lareowdomes wið þa gyltendan ðæt he ne forlæte his mildheortnesse. Ond eac him is to giemenne ðæt he ætiewe his hieremonnum ðæt he sie hiera fæder & reccere on lare, & hiora modur on mildheortnesse, ðæt he huru ne sie to

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the wicked and unrighteous rather than exercising their authority. Thus did Eli the priest. He was overcome with false humanity so as not to punish his own sons when they sinned, but before the severe Judge he slew both his sons and himself by allowing their sins to pass unpunished. It was as if the divine voice had said to him: "Thou honourest thy sons more than me." And, again, shepherds were blamed through the prophet, when he said: "Ye did not bind up the broken leg of the sheep, nor did ye seek that which was lost, and bring it home." He brings home the lost one who, with the zeal of pastoral care, brings back and raises up him who falls into sin, so that he stands in righteousness. The broken leg is bound with

o[n] his scire. Ond ðeah (h)wilum giet suiðor hie syngiað on ðam ðe hie healdað ma geferrædenne & efnlicnesse ðonne ealdordóm wið ða yfelan & ða únryhtwisan. Sua Heli se sacerd dyde. He wæs mid leasre mildheortnesse ofersuiðed ðæt he nolde witnian his agne suna ða hie agylton, ac beforan ðam ðearlwisan Deman he ofslog ægðer ge ða suna ge hine selfne midðamðe he geðafade ða scylde unwitnode. Hit wæs onlicost suelce sio godcunde stemn to him cuæde: Ðu weorðasð ðine suna ma ðonne me. Ond eft ður(h) ðone witgan wæs gecid hierdum, ða he cuæð: Ðæt sceap ðæt ðær sceoncforad wæs ne spilcte ge ðæt, ond ðæt ðær forloren wæs ne sohte ge ðæt, ne ham ne brohtan. Se brin[g]ð ham ðone fo(r)lorenan se ðe mid geornfulnesse ðære hierdelican giemenne ðone ðe áfielð on synne eft gehwyrfð [& aræð] ðæt he stent on ryhtwisnesse. Hwæt se foreda sconca bið gewriðen mid ðæm bende, sua beoð ða synna mid ðam lareowdome gebundne. Sua sua sio wund wile toberan, gif hio ne bið gewriðen mid wræde, sua willað ða synna weaxænde toflowan, gif hie ne beoð gebundne hwilum mid stræclice lareowdome. Ond suaðeah [oft] sio wund bið ðæs ðe wierse & ðy mare, gif h[i]o bið unwærlice gewriðen, & him bið ðæt sár ðe gefredre, gif sio [wund] bið to ungemetlice fæste gewriðen. Sua is eac ðearf ðæt se lareow, se bið saule læce, ðara synna wunde stirende gemetlice gewriðe on his hieremonnum, ond ðeah sua geornlice begáa ða ryhtwisnesse ðæs lareowdomes wið ða gyltendan ðæt he ne forlæte his mildheortnesse. Ond eac him is to giemenne ðæt he ætiewe his hieremonnum ðæt he sie hiera fæder & reccere on lare, & hiera modur ón mildheortnesse, ðæt

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a bandage; in the same way sins are bound with instruction. As the wound is sure to swell unless bound with a bandage, so will sins increase and spread unless sometimes bound with rigorous discipline. And yet the wound is often aggravated and increased if carelessly bound, and the wound is more painful if bound too tightly. So it is also necessary for the teacher, who is the soul's physician, while curing the wounds of the sins of his subjects, to bind them moderately, and yet to exercise the righteousness of instruction towards the guilty so carefully as not to neglect humanity. And he must also be careful to prove to his subjects that he is their father and ruler in instruction, and their mother in humanity, lest he be too severe

strec on ðære lare, ne to slæc on ðære mildheortnesse. Swæ swæ we iu cwædon on ðeawa bocum be Iobe ðæt ægðer wære unnyt ge mildheortnes ge steor, gif hie anlepe wæren, buton hie butu ætsomne sien. Forðæm sceal beon on ðæm reccere ðæt he sie ryhtlice & mildheortlice rædende his hieremonnum & mildheortlice witnigende. For ðissum ilcan wæs ðætte sio Soðfæstnes self cwæð, ðæt is Crist, ða he lærde ðurh ða tiolunga ðæs Samaritaniscan ymb ðone gewundedan, þe mon lædde healfcwicne to ðæm giesthuse, & bæd ðæt mon sceolde ægðer ge win ge ele geotan on his wunde. Wiotodlice ðæt win slit ða wunde, & se ele hie gesmeð & gehælð. Ðis is ðearf ðæt se se þe wunde lacnian wille geote win on, ðæt sio reðnes ðæs wines ða forrotedan wunde suge & clænsige, & eft ele, ðæt se hie liðe & hæle. Swæ eac ðæm lareowe is to mengenne ða liðnesse wið ða reðnesse, & of ðæm gemange wyrce gemetgunge, ðæt he mid ungemetlicre grimsunge his hieremonna wunda to swiðe ne slite ne ne iece, ne eft for ungemetlicre mildheortnesse he hie ne læte unwriðena. Swiðe wel ymb ðæt tacnað sio earc on ðære ealdan æ. On ðære wæron þa stænenan bredu þe sio æw wæs on awriten mid tien bebodum, & eac sio gierd mid ðæm bredum, & eac se sweta mete þe hie heton monna, se him com of hefonum. Swæ eac, gif ðara haligra gewrita andgit bið on ðæm breostum ðæs godcundan recceres, ðonne sceal ðær bion gierd. Ðæt is ðæt he geðreage his hieremenn. And eac sceal bion on ðæm breostum ðæs monnan swetnes. Ðæt is ðæt he him sie liðe. Be ðissum ilcan cwæð David to Gode: Ðin gierd & ðin stæf me afrefredan. Mid gierde mon bið beswungen, & mid

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in instruction and too remiss in humanity. As we have said before in the book of morals, speaking of Job, that both humanity and severity were separately useless unless combined. Therefore the ruler ought to have a righteous and loving care of his subjects, and severity tempered with mercy. Therefore Truth itself, which is Christ, spoke when he taught by the Samaritan's care of the wounded man, who was carried half alive into the inn, and wine and oil were ordered to be poured into his wound. Wine irritates a wound, and oil softens and heals it. He who desires to heal a wound must pour in wine, that the harshness of the wine may penetrate and cleanse the corrupted wound, and afterwards oil, to soften and heal it. So also the teacher is to mingle gentleness and severity, that he may attain moderation

he huru ne sie to stræc on ðære lare, ne to slæc on ðære mildheortnesse. Sua sua we io cuædon on ðe[a]wa bocum be Iobe ðæt ægðer wære unnyt ge mildheortnes ge steor, gif hie anlipe wæron, buton hi butu ætsomne sien. Forðæm scel bion on ðæm reccere ðæt he sie ryhtlice & mildheortlice rædende his hieremonnum & mildheortlice witniende. For ðioson ilcan wæs ðætte sio Soðfæstnes self cuæð, ðæt is Crist, ða he lærde ðurh ða tielunga ðæs Samaritaniscan ymb ðone gewundedan, ðe mon lædde helfcuicne to ðæm giesðhuse, & bæd ðæt mon scolde ægðer ge win ge ele giotan on his wunde. Witodlice ðæt win slit ða wunde, & se ele hie gesmeð & gehælð. Ðis is ðearf ðæt se [ðe] wunde lacnigean wille giote win on, ðæt sio reðnes ðæs wines ða forrotedan wunde suge & clænsige, & eft ele, ðæt se hie lieðe & gehæle. Sua eac ðam lareowe is to monianne ða lieðnesse wið ða reðnesse, & of ðam gemounge wyrce gemetgunge, ðæt he mid ungemetlicre grimsunge his hieremonna wunda to suiðe ne slite ne ne ice, ne eft for ungemetlicre mildheortnesse he hie ne læte unwriðena. Suiðe wel ymb ðæt tacnað sio earc on ðære ealdan æ. On ðære wæron ða stænenan bredu ðe sio æ wæs on awriten mid tien bebodum, & eac sio gierd mid ðæm bredum, & eac se sweta mete ðe h[i]e heton monna, se him cuom o[f] hefonum. Sua eac, gif ðara haligra gewrita &git bið on ðam breostum ðæs godan recceres, ðonne sceal ðær bion gierd. Ðæt is ðæt he ðreage his hiremenn. & eac sceal bion on ðæm breostum ðæs monnan swetnes. Ðæt is ðæt he him sie lieðe. Be ðiosum illcan cuæð Dauið to Gode: Ðin gierd & ðin stæf me âfrefredon. Mid gierde mon bið beswungen, & mid stæfe he bið awreðed.

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by combining the two, lest with excessive ferocity he irritate and increase overmuch his subjects' wounds, or, on the other hand, out of excessive mildness, leave them unbound. This is well illustrated by the ark in the old law. In it were kept the stone tablets on which the law was written in ten commandments, and with the tablets the rod and the sweet food they called manna which came to them from heaven. So also, if the understanding of the holy writings is in the breast of the good ruler, there must be a rod, signifying that he is to correct his subjects, and sweetness of manna in his breast, showing that he is to be gentle with them. Of this same David spoke to God: "Thy rod and staff have comforted me." We are beaten with rods and supported by staves. If there is a rod to beat with, let there

stæfe he biþ awreþed. Gif þær þonne sie gierd mid to þreageanne, sie þær eac stæf mid to wreþianne: sie þær eac lufu, næs þeah to hnesce; sie þær eac reþnes, næs þeah to stiþ; sie þær eac onda, næs þeah to ungemetlice grim; sie þær eac arfæstnes, næs þeah wandigendre þonne hit gedafenlic sie; þætte þonne sio ryhtwisnes & sio mildheortnes hiẽ gegadrige on þæm onwalde þæs recceres, & þæt mod his hieremonna oleccende egesige & þreatigende olecce.

XVIII. Hu se lareow ne sceal þa innerran giemenne gewanian for þære uterran abisgunge, ne eft þa uterran ne forlæte he for þære innerran.

Ne forlætte se reccere þa innerran giemenne þæs godcundan þeowdomes for þære abisgunge þara uterra weorca, ne eac ne gewanige he na þone ymbhogan þære innerran scire for þære abisgunge þære uterran; þylæs he sie gehæfþ mid þæm uterran, oþþe eft mid þæm innerran anum abisgad, þæt he ne mæge þurhteon his nihstum þæt he him utan dón sceolde. Monige þeah nyllaþ na geþencean þæt hie beoþ oþrum broþrum ofergesett, & him fore beon sculon on godcundum þingum; ac mid ealre heortan geornfulnesse begongaþ þa worldcundan giemenne, & fægniaþ þæs þæt hie þa habbaþ to begonganne; & þonne, þonne hie hie nabbaþ, dæges & nihtes hie fundiaþ to begietonne, & beoþ swiþe gedrefede on hiera mode forþæmþe him þonne wana biþ þæs þe hie habban woldon. Ac þonne him eft gelimpþ þæt hie æmettige beoþ þære scire, þonne beoþ hie swiþur on hiera mode geswenced for þæm æmettan; forþæm þæt wære his willa

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be also a staff to support with: let there be also love, yet not too effeminate; let there be also vigour, but not too severe; let there be also zeal, but not too excessively fierce; let there be also kindness, yet not more scrupulous than is fitting; that when righteousness and mercy are associated in the ruler's authority, he may, while soothing the hearts of his subjects, inspire them with reverence, and, whilst correcting, soothe them.

XVIII. How the teacher is not to diminish his care of inner things for outer occupations, nor neglect outer things for the inner.

Let not the ruler forsake the inner care of the divine ministration

Gif ðær ðonne sie gierd mid to ðreageanne, sie ðær eac stæf mid to wreðianne: sie ðær eac lufu, næs ðeah to hnesce; sie ðær eac reðnes, næs ðeah to stið; sie ðær eac onda, næs ðeah to ungemetlice grim; sie ðær eac arfæsðnes, næs ðeah wandigendre ðonne hit gedafenlic sie; ðætte ðonne sio ryhtwisnes & sio mildheortnes hi gegadrige on ðæm anwalde ðæs recceres, & ðæt mod his hieremonna oliccende egesige & ðreatigende olicce.

XVIII. Hu se lareow ne sceal ða inneran giemenne gewanian for ðær[e] uterran abisgunge, ne eft ða uterran ne forlæte he for ðære inneran.

Ne forlæte se reccere ða inneran giemenne ðæs godcundan ðiowdomes for ðære abisgunge ðara uterra weorca, ne eac ne gewanige he na ðone ymbhogan ðære innera scire for ðære abisgunge ðære uterran; ðylæs he sie gehæft mid ðam uterran, oððe eft mid ðam inneran anum abisegad, ðæt he ne mæge ðurhteoh his nieh[s]tum ðæt he him utan dón scolde. Monige ðeah nyllað nâ geðencean ðæt hi beoð oðrum broðrum ofer[ge]sett, & him fore bion scoldon on godcundum ðingum; ac mid ealre heortan geornfulnesse begongað ða woroldcundan giemenne, & fægniað ðæs ðæt hie ða habbað to begonnene; & ðonne, ðonne hie hie habbað, dæges & niehtes hie fundiað to bigietenne, & beoð suiðe gedrefede on hira mode forðamðe him ðonne wona ðæs ðe hie habban woldon. Ac ðonne him eft gelimpð ðæt hi æmtige beoð ðære scire, ðonne bioð hie suiður on hira mode gesuenced for ðæm æmtan; forðæm ðæt wære his willa ðæt he moste

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for the occupation of outer works, nor let him diminish his care of inner government for outward occupations; lest he be hampered by the outer or engaged exclusively in the inner occupations, so that he cannot accomplish the exterior duties which he owes to his neighbours. Many, however, will not consider that they are set over other brothers to superintend them in divine things; but with the desire of their entire heart exercise worldly care, and rejoice that they have it to exercise; and when they have it not, they strive day and night to obtain it, and are greatly grieved in spirit when they are without that which they would like to have. And when they happen to be again without authority they are more troubled in mind because of the want; since it was his desire to be allowed to toil therein, and it

ðæt he moste ymb swincan, & ðyncð him geswinc ðæt he bið butan worldgeswincum. & swæ hit gebyreð, ðonne he fægnað ðæt he sie abisgod mid worldðingum, ðæt he ne can oðre læran ða godcundan wisan þe he læran sceolde. Forðon aðr.....[aðreat] ða hieremen ryhtes lifes, ðonne hie wilniað gastlice libban, be ðæm yfelan bisnum þe se deð þe him fore beon sceolde. Ðonne ætspornað hie, & weorðað mid ðæm ascrencte. & swæ eac ðær ðæt heafod bið unhal eal ða limu bioð idelu, ðeah hie hal sien, swæ bið eac se here eal idel, ðonne he on oðer folc winnan sceal, gif se heretoga dwolað; swæ eac ðonne se biscep begæð ða ðenunga þe eorðlice deman sceoldon, ðonne ne tyht nan man his hieremonna mod ne ne bielt to gastlicum weorcum, ne nan mon hiera scylda ne ðreað, ac se hierde bið idel þe sceolde ðære heorde gieman. Forðy ne magon þa hieremenn begietan ðæt leoht ðære soðfæstnesse, forðæm ðonne sio geornfulnes eorðlicra ðinga abisgað ðæt ondgit, & ablent ðæs modes eagan mid ðære costunge [costunga] ðæm folce, suæ suæ dust deð ðæs lichoman eagan on sumera mid ðodene. Forðæm swiðe ryhtlice se Aliesend monna cynnes, ða he us stierde urra womba oferfylle, he cwæð: Behealdað eow ðæt ge ne gehefegien eowre heortan mid oferæte & oferdrynce & mid monigfealdre gieminge ðisse worlde. And eac he geiecte ðærto ege, ða he cwæð: Ðylæs eow hrædlice on becume se færlica domes dæg. Ðæs dæges tocyme hwelc he beo he cyðde, þa he cwæð: He cymð swæ swæ grin ofer ealle ða þe eardiað ofer eorðan. Ond eft he cwæð: Ne mæg nan mon twæm hlafordum hieran. And eac cwæð Paulus, þa þa he wolde arweorðra monna mod from ðises middangeardes geferræddenne ateon, swiðe swiðe he him

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seems to him a hardship to be without worldly troubles. And so it happens, when he rejoices in being occupied with worldly matters, that he knows not how to teach the divine things which he ought to teach. Therefore the subjects become indifferent to righteous life when they wish to live spiritually, through the evil example set by their superior. Then they become rebellious, and thus are led astray. As when the head is unsound all the members are useless, even if they are sound, and as the army which is ready to attack another nation is useless if the general goes wrong; so also when the bishop is engaged in the ministrations which properly belong to earthly judges, no one incites or encourages the minds of the subjects to spiritual works, nor does any one correct their faults, but the shep-

ymb swincan, ond ðync[ð] him gesuinc ðæt he bið butan worold-gesuincium. & sua hit gebyreð, ðonne he fægnað ðæt he sie abisgod mid woroldðingum, ðæt he ne conn oðre læran ða godcundan wisan ðe he læran scolde. Forðon aðreat ða hieremenn ryhtes lifes, ðonne hie wilniað gæstlice libban, be ðæm yfelum bisenum ðe se deð ðe him fore beon sceolde. Ðonne ætspornað hie, & weorðað mid ðæm ascrencte. Sua eac ðær ðæt heafod bið unhal eall ða limu bioð idelu, ðeah hie hal sien, sua eac bið se here eal idel, ðonne he on oðer folc winnan sceal, gif se heretoga dwolað; sua eac ðonne se biscep begæð ða ðeninga ðe eorðlice deman sceoldon, ðonne ne tyht nan mon his hieremonna mód ne ne bilt to gæstlicum weorcum, ne nan mon hiera scylda ne ðreað, ac se hierde bið idel ðe scolde ðære heorde gieman. Forðy ne magon ða hieremenn begietan ðæt leoht ðære soðfæs(t)nesse, forðæm ðonne sio giornfulnes eorðlicra ðinga abisgað [ðæt] &git, & ablent ðæs modes eagan mid ðære costunga ðæm folce, sua sua dust deð ðæs lichoman eagan on sumra mid ðodne. Forðæm suiðe ryhtlice se Aliesend monna cynnes, ða he us stierde urra womba oferfylle, he cuæð: Behealdað eow ðæt ge ne gehefegien eowre heortan mid oferæte & oferdrynce & mid monigfaldre gieminge ðisse worolde. & eac he geicte ðærto ege, ða he cuæð: Ðylæs eow hrædlice on becume se færlica domes dæg. Ðæs dæges tocyme hwelc he beo he cyðde, ða he cuæð: He cymð sua sua grin ofer ealle ða ðe eardiað ofer eorðan. Ond eft he cuæð: Ne mæg nan mon twam hlafordum hieran. Ond eac cuæð Paulus, ða ða he wolde arwierðra monna mód from ðisses middangeardes geferrædenne ateon,

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herd is useless who ought to watch over the flock. Therefore the subjects cannot obtain the light of truth, because the desire of earthly things occupies the understanding and blinds the mind's eyes of the people with temptation, as dust does the eyes of the body in summer in a high wind. Therefore the Redeemer of mankind spoke very rightly dissuading us from gluttony: "Beware dulling your hearts with gluttony and drunkenness and manifold worldly cares." He also added fear when he said: "Lest the terrible day of judgment come on you." He showed what was to be the coming of this day when he said: "It shall come as a snare on all dwellers on the earth." And again he said: "No man can obey two masters." Paul also said, wishing to divert the mind of pious men from the companionship of

wiðbræd, ða he cwæð: Nele nan Godes ðeow hiene selfne to ungemetlice gebindan on worldscipum, ðylæs he mislicige ðæm, þe he hiene ær selfne gesealde. Ða ða he lærde ðæt ðære ciricean ðegnas sceoldon stilnesse ðæra ðenunga habban, ða lærde he hie eac hu hie hie geæmetigian sceoldon oðerra weorca; he cwæð: Gif ge ymb worldcunde domas beon scylen, ðonne nime ge ða þe on ðæm hiorede unweorðuste sien, & setta ða to domerum, ðæt hie stierien [strienen] & stihten ymb ða eorðlecan ðing, ða þe ne beoð swæ swiðe geweorðude mid ðæm gastlicum gifum. Swelce he openlice cwæde: Gedoð ðæt hie sien on ðæm oðrum nytte, gif hie on ðæm oðrum ne cunnen. Be ðæm eac Moyses [sæde], se þe wæs Gode swæ weorð ðæt he oft wið hiene selfne spræc, æt sume cirre Giethro his sweor, ðeah he hæðen & elðeodig wære, hiene tælde & sæde ðæt he on ðyslicum [dyslicum] geswincum wære mid ðæs folces eorðlican ðeowote, ac lærde hiene ðæt he gesette oðre for hiene to demenne betweox ðæm folce ymb hiera geflito, ðæt he wære ðæs þe freora to ongitonne ða diglan & ða gastlican ðing, ðæt he meahte ðæt folc ðy wislecor & ðy rædlicor læran; forðon ða hlafordas & ða recceras sculon ðencean ymbe ðæt healecoste, & ða underðieddan sculon dón ðæt unweorðlicre. Ða recceras sculon beon beforan ðæm folce swæ swæ monnes eage beforan his lichoman, his weg & his stæpas to sceawianne. Ðonne is ðearf ðæt ðæt dust ðisse eorðlican giemenne ne aðiestrige ðæt eage ðæs recceres, forðæm calle ða þe ofer oðre beoð, beoð heafdu ðara þe ðærunder beoð, & ðæt heafod sceal wisian ðæm fotum, ðæt hie stæppen on ryhtne weg; ufane sceal ðæt heafod gieman ðæt þa

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this world, and charged them very straitly when he said: "Let no servant of God be too much engaged in worldly matters, lest he offend him to whom he formerly rendered himself." When he directed that the servants of the Church were to have quietness in their ministrations, he also directed that they were to keep themselves free from other occupations; he said: "If ye have to deliver judgment in worldly things, take those who are least esteemed in the household, and appoint them judges, that they may rule and arrange about earthly things who are not so greatly honoured with divine gifts." As if he had openly said: "Make them useful in the one pursuit if they cannot be so in the other." Therefore Moses, who was in such honour with God that he often spoke to him, was once reproved by his father-in-law Jethro,

sui[ðe] suiðe he him wiðbræd, ða he cuæð: Ne [scy]le nan Godes ðeow hine selfne to ungemetlice bindan on woruldscipum, ðylæs he mislicige ðæm ðe he ær hine selfne gesealde. Ða ða he lærde ðæt ðære ciricean ðegnas scoldo[n] stilnesse ðære ðenunga habban, ða lærde he hi eac hu hie hie geæmettian scoldon oðerra weorca; he cuæð: Gif ge ymb woroldcunde domas beon scylen, ðonne nime ge ða ðe on ðæm hirede unweorðuste sien, & settað ða to domerum, ðæt hie strienen & stihtien ymb ða eorðlican ðing, ða ðe ne beoð sua suiðe geweorðode mid ðæm gæstlicum giefum. Suelce he openlice cuæde: Gedoð ðæt hie sien on ðæm oðrum nytte, gif hie on ðæm oðrum ne cunnen. Be ðæm eac Moyses, se ðe wæs Gode sua weorð ðæt he oft wið hine selfne spræc, æt sume cierre Githro his sueor, ðeah he [h]æðen & elðiodig wære, hine tælde & sæde ðæt he on dyslicum gesuincum wære mid ðæs folces eorðlican ðeowote, ac lærde hine ðæt he gesette oðre for hine to demenne betweox ðæm folce ymbe hira geflita, ðæt he wære ðæs ðe freo[r]ra to ongietanne ða dieglan & ða gæstlican ðing, ðæt he mealte ðæt folc ðy wislicor & ðy rædlicor læran; forðæm ða hlafordas & ða recceras scoldon ðencean ymb ðæt helicuste, & ða underðioddan scoldon dón ðæt unweorðlicre. Ða recceras sceolon bion beforan ðæm folce sua sua monnes eage beforan his lichoman, his weg & his stæpas to sceawianne. Ðonne is ðearf ðæt ðæt dust ðisse eorðlican giemenne ne aðisðrige ðæt eage ðæs recceres, forðæm ealle ða ðe ofer oðre bioð, bioð heafda ðara ðe ðærunder bioð, & ðæt he[a]fod sceal wisian ðæm fotum, ðæt hie stæppen on ryhtne wég; ufone sceal ðæt heafod giman ðæt ða

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although he was a heathen and foreigner, who said that he occupied himself foolishly with the earthly service of the people, and advised him to appoint others to decide for him the differences among the people, that he might have the more leisure to understand secret and spiritual matters, so as to be able to teach the people more wisely and prudently; because lords and rulers ought to meditate on the loftiest subjects, and the subjects discharge humbler duties. The rulers ought to be before the people as a man's eye before his body, to see his path and steps. So it is necessary that the eye of the ruler be not obscured by the dust of earthly cares, because all those in authority are heads of the subjects, and the head has to guide the feet and make them step in the right path; the head above must take care

fett ne asliden on ðæm færelte, forðæm, gif þa fet weorðaþ ascrencte, eal se lichoma wierð gebigged, & ðæt heafod gecymð æt [on] ðære eorðan. Hu gerades mæg ðonne se biscep brucan ðære hierdelican are, gif he self drohtaþ on ðæm eorðlicum tielengum þe he oðrum monnum leaṇ sceolde? Forðæm ryhtan edleane Dryhten ðreade ðurh ðone witgan, þa he cwæð: Swelc ðæt folc bið, swelc bið se sacerd. Ðonne bið se sacerd swelc swelc ðæt folc bið, ðonne he ðæt ilce deð ðæt hie doð, & his on þa ilcan wisan tiolaþ þe hie doð. Ðæt ongeat Ieremias se witga, þa þa he swiðe sarlice weop, & spræc swelce ðæt templ wære eal toworpen; he cwæð: Eala, hwy is ðis gold adeorcad? & ðæt æðeleste hiew hwy wearð hit onhworfen [ahworfen]? Toworpne sint ða stanas ðæs temples, & licgeaþ æt ælcre stræte ende. Hwæt tacnaþ ðonne ðæt gold þe is swæ deorwierðe ofer eal oðer ondweorc, buton ða heanesse ðæs haligdomes? Oððe hwæt getacnaþ ðæt æðele hiew buton ða arwyrðnesse ðære æfestnesse, þe eallum monnum is to lufianne? Hwæt getacniaþ eac ða stanas ðæs halgan huses buton ðone hâd ðære halgan endebyrdnesse? Hwæt getacnaþ eac sio rume stræt buton ðone widan weg ðysses ondweardan lifes? Be ðæm ruman wege sio Soðfæstnes, ðæt is Crist, ðurh hiene selfne he cwæð: Ðæt is swiðe rum weg & widgille þe læt to forwyrde. Ac ðonne bið ðæt gold asweartod, ðonne sio halignes monnes lifes bið mid eorðlicum weorcum gewemmed. And ðonne bið ðæt æðeleste hiow onhworfen, ðonne se æht ðara godra weorca, þe he ær beéode, bið gewanod, forðæmþe men ær wendon ðæt he ær æfestlice drohtode. Ac ðonne hwelc æfter halgum hade hiene selfne fæstlice geimpaþ on

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not to let the feet slip in their course, for, if the feet fail, the whole body is inclined, and the head comes to the ground. How, then, can the bishop properly enjoy the pastoral dignity, if he is himself engaged in those earthly occupations which he ought to blame in others? Therefore God justly requited them by reproving them through the prophet when he said: "As the people are, such is the priest." The priest is the same as the people, when he does the same as they do, and has the same aspirations as they. Jeremiah the prophet perceived it, when he wept very sorely, and spoke as if the temple were altogether destroyed; he said: "Alas, why is the gold dimmed, and why is the noblest colour changed? The stones of the temple are scattered, and lie at the end of every street." What signifies the gold, which is so

fet ne asliden on ðæm færelte, forðæm, gif ða fét weorðað ascrencte, eal se lichoma wierð gebiged, & ðæt heafod gecymð on ðære eorðan. Hu gerades mæg ðonne se biscep brucan ðære hirdelican are, gif he self drohtað on ðam eorðlicum tielongum ðe he oðrum monnum lean sceolde? Forðæm ryhtan edleane Dryhten ðreade ðurh ðone witgan, ða he cuæð: Suelc ðæt folc bið, suel[c] bið se sacerd. Ðonne bið se sacerd suelc suelc ðæt folc bið, ðonne he ðæt ilce deð ðæt hie dôð, & his on ða ilcan wisan tielað ðe hie dôð. Ðæt ongeat Heremias se witga, ða ða he suiðe sarlice weop, & spræc suelce ðæt templ wære eal toworpen; hie cuæð: Eala, hwy is ðis gold adeorcad? & ðæt æðeleste hiew hwy wearð hit onhworfen? Toworpne sint ða stanas ðæs temples, & liggeað æt ælcre stræte ende. Huæt tacnað ðonne ðæt gold ðe is sua diorwyrðe ofer eall ondweorc, buton ða heanesse ðæs haligdomes? Oððe hwæt getacnað ðæt æðele hiew buton ða arwyrðnes ðære æfesðnesse, ðe eallum monnum is to lufigenne? Hwæt getacn[i]að eac ða stanas ðæs halgan huses buton ðone hád ðære halgan endebyrdnesse? Hwæt getacnað eac sio rume stræt butan ðone widan wég ðisses andwerdan lifes? Be ðam ruman wege sio Soðfæsðnes, ðæt is Crist, ður(h) hine selfne [he] cuæð: Ðæt is suiðe rum weg & widgille ðe læt to færwyrde. Ac ðonne bið ðæt gold asueartod, ðonne sio halignes monnes lifes bið mid eorðlicum weorcum gewemmed. Ond ðonne bið ðæt æðeleste hiw onhworfen, ðonne se æht ðara godra weorca, ðe he ær becode, bið gewanod, forðæmðe menn ær wendon ðæt he æfæsðlice drohtode. Ac ðonne hwelc æfter halgum hade hine selfne fæstlice geimpað on eorðlicum

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precious above all substances, but the excellence of holiness? Or what signifies the noble colour but the reverence of piety, which is to be loved by all? What signify also the stones of the holy edifice but the office of holy ordination? What also signifies the wide street but the wide road of this present life? Of the wide road Truth, that is Christ himself, spoke: "It is a very spacious and wide road which leads to destruction." The gold is blackened when the sanctity of a man's life is stained with earthly works. The noblest hue is changed when the possession of the good deeds he formerly accomplished is diminished, since he was formerly thought to live virtuously. When any one, after obtaining the holy office, is busily engaged in earthly works, it is as if the fair hue of the gold were changed and it were dulled and despised

eorðlicum weorcum, ðonne bið hit swelce ðæt fægre hiew ðæs goldes sie onhworfen, & hit sie ablacod & forsewen for monna eagum. And þa gimmas ðara halignessa licgeað toworpene æfter stræta endum. Ðonne licgeað ða gimmas toworpne æfter strætum, ðonne ða men þe hie selfe to ðære ciricean wlite geæmettigian sceoldon on ðæm diglum ðenengum ðæs temples, ðonne hie ute wilniað ðara rumra [rumena] wega ðisse worlde. Soðlice ða gimmas ðara halignessa to ðæm wæron gemacode [getacnode] ðæt hie sceoldon scinan on ðæs hihstan sacerdes hrægle betweox ðæm halgestan halignessum. Ac ðonne ða sacerdas to æfestnesse & to weorðunga* ures Aliesendes ne bædað ða þe him underðiedde beoð mid hiera lifes geearnungum, ðonne ne beoð hie na ðære halgestan halignesse gimmas on ðæm gerenum ðæs biscepes gierelan, ac licgeað toworpne æfter strætum, ðonne ða hadas ðære halgan endebyrdnesse bioð forgifene ðæm widgillan wegum hiora agenra lusta, & bioð getigde to eorðlicum tiolengum. Eac is to witonne ðæt he ne cwæð na ðæt ða gimmas wæren forsceadene æfter ðæm strætum, ac æt ðæra stræta endum; forðæm ðeah hie worldcundlice drohtigen, hie wilniað ðæt hie ðyncen ða betstan, & ðeah hie gan on ðone ruman weg hiera agnes willan & lustfulnesse, he wilniað ðæt hie mon hæbbe for ða betstan & ða halgestan. And swaðeah hwilum sint to geðafienne for niedðearfe ðas eorðlican tiolunga, & næfre ðeah to swiðe ne lufige, ðylæs hie gehefegien ðæs monnes mod þe hie to swiðe lufað, ðæt he for ðære byrðenne gehefgad & oferswiðed ne sie besenced of ðæm yfemestum to ðæm nieðemestan. Ond swæðeah monige underfoð heorde, & ðeah wilniað ðæt hie bion freo & æmettige synderlice him selfum to gastlicum

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in the eyes of men. And the gems of the sanctuaries lie scattered at the end of the streets. The gems of the sanctuaries lie scattered along the streets when the men, who ought to keep themselves unoccupied for the adornment of the church in the secret ministrations of the temple, desire the wide roads of this world outside. For the gems of the sanctuaries were made in order to shine on the robe of the highest priest among the holiest holinesses. But when the priests do not incite their subjects to virtue and reverence of our Redeemer with the merits of their life, their gems of the holiest holinesses are not in the ornaments of the bishop's robe, but lie scattered up and down the streets, when the offices of holy ordination are left to the wide roads of their

weorcum, ðonne biþ hit suelc ðæt fægere hiw ðæs goldes sie ónhworfen, & hit sie ablacod & fo[r]sewen for monna eagum. & ða giemmas ðara halignessa licggeaþ toworpne æfter stræta endum. Ðonne licggeaþ ða giemmas toworpne æfter strætum, ðonne ða menn ðe hie selfe to ðære ciricean wlite æmtegian sceoldon on ðæm dieglum ðenungum ðæs temples, ðonne hie ute wilniaþ ðara rumena wega ðisse worulde. Soðlice ða gimmas ðara halignessa to ðæm wæron gemacod ðæt hi scoldon scinan on ðæs hiehstan sacerdes hrægle betwux ðam halegestan halignessum. Ac ðonne ða sacerdas to æfæsðnessum & weorðunga ures Aliesendes ne bædaþ ða ðe [him] underðiedde bioþ mid hira lifes geearnungum, ðonne ne beoþ hira ðære halegestan halignesse gimmas on ðæm gerenum ðæs biscepes gierelan, ac licggeaþ toworpne æfter strætum, ðonne ða hadas ðære halgan endebyrdnesse beoþ forgiefene ðæm widgillan wegum hiera agenra lusta, & beoþ getigede to eorðlicum tielengum. Eac is to witanne ðæt he ne cuæþ na ðæt ða giemmas wæren forsceadne æfter [ðæm] strætum, ac æt ðara stræta endum; forðæm ðeah hie woroldcun(d)lice drohtigen, hie wilniaþ ðæt hie ðyncen ða betstan, ond ðeah hie gán on ðone ruman weg hiera agnes willan & lustfulnesse, hie wilniaþ ðæt hie mon hæbbe for ða betstan & ða halgestan. & suaðeah hwilum sint to geðafianne for niedðearfe ðas eorðlican tielunga, & næfre ðeah to suiðe ne lufige, ðylæs hie gehefegien ðæs monnes mód ðe hi to suiðe lufaþ, ðæt he for ðære byrðenne gehefegad & ofersuiðed, ne sie besenced of ðæm ymestun to ðæm nioðemestum. Ond suaðeah monige underfóþ heorde, & ðeah wilniaþ ðæt hie beon freo & æmtige synderlice him selfum to gæstlicum weorcum, & noldon beon abisgode

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own desires and are tied to earthly occupations. We must also know that he did not say that the gems were scattered along the streets, but at the ends of the streets; because although they live in a worldly manner they desire to be considered the best, and, although they go in the wide road of their own will and desires, they wish to be considered the best and holiest. And yet, in cases of need, earthly occupations are sometimes to be tolerated, yet never to be loved too much, lest they oppress the mind of the man who loves them too much, so that he is oppressed and overcome with the burden, and depressed from the highest to the lowest. Yet many undertake ministration, and wish to be free and unoccupied, so as to devote themselves to

weorcum, & noldon beon abisgode nane wuht on eorðlicum ðingum. Ða ðonne hie eallinga agymeleasiað ðone ymbhogan worldcundra ðinga, ðonne ne fultumað [gefultumað] he noht to his hieremonna niedðearfe. Forðæm wirð oft forsewen ðara monna lar, ðonne hie tælað & hatigeað hiera hieremonna unðeawas, & ne doð him nan oðer god [ðisse weorolde]; forðæm ðæt word ðære lare ne mæg ðurhfaran ðæs wædlan heortan, gif he næfð ða are þe he on bion [onfon] mæge. Ac ðonne grewð ðæt sæd swiðe wel ðara worda, ðonne sio mildhiortnes ðæs lareowes geðwæneð & gelecð ða breost ðæs gehierendes. Forðæm is niedðearf ðæm reccere ðæt he mæge & cunne oðerra monna ingeðonc gindgeotan & gewætrian, & hie eac on hiora niedðearfum utane besio. Swæ sculon ða hierdas weallan ymb ða geornfulnesse ðære innerran ðearfe his hieremonna, ðæt hie ne forlæten ða giemenne hiera uterran ðearfe. Niede sceal bion gebrocen ðæt mod ðara hieremonna, gif se lareow & se hierde agiemeleasað ðæt he hiera utan ne helpe. Be ðæm se forma hierde *sanctus* Petrus geornfullice manode, & cwæð: Ic eom eower efnðeowa & Cristes ðrowunge gewiota, ic eow healsige ðæt ge feden Godes heorde þe under eow is. Swiðe hræðe æfter ðon he gecyðde hwæðer he mænde, þe ðæs modes foster þe ðæs lichoman, ða he cwæð: Ungenidde, mīd eorum agnum willum, ge sculon ðencean for eowre heorde Godes ðonces, nalles no for fracoðlicum gestreonum. Mid ðæm wordum fullice he us warude & lærde ðætte ðonne hie gefylden & gebeten ða wædle hiera hieremonna, ðæt hie ne wurden selfe ofslægene mid ðæm sweorde ðære gidsunge, ðætte ðonne hiera nihstan ðurh hie beoð gereorde & geārode ðæt hie selfe ne fæsten ðæs hlafes ryhtwis-

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divine works, and would not concern themselves at all with earthly things. These, when they entirely neglect the care of worldly things, do not at all help their subjects in their need. Therefore their instruction is often despised when they blame and hate the faults of their subjects, and do them no other good in this world; for the word of instruction cannot penetrate the heart of the poor man unless he be encouraged with kindness. But the seed of words grows very well when the humanity of the teacher softens and moistens the breast of the hearer. Therefore it is necessary for the ruler to be able and know how to irrigate and water the minds of others, and also to provide for their outer wants. The pastors are to be fervidly zealous about the inner wants of their subjects, without neglecting the care of

nane wuht on eorðlicum ðingum. Ða ðonne hie eallinga agiemeleasiað ðone ymbhogan woruldcundra ðinga, ðonne ne gefultumað he nawuht to his hieremonna niedðearfe. Forðæm wyrð oft forsewen ðara monna lār, ðonne hie tælað & hatigað hiera hieramonna unðeawas, & ne dooð him nan oðer gōd ðisse weorolde; forðæm ðæt word ðære lare ne mæg ðurhfaran ðæs wædlan heortan, gif he næfð ða āre ðe he on beon mæge. Ac ðonne grewð ðæt sæd suiðe wel ðara worda, ðonne sio mildheortnes ðæs lareowes geðwænð & gelecð ða breost ðæs [ge]hierendes. Forðæm is niedðearf ðæm reccere ðæt he mæge & cunne oðerra monna inngeðonc giendgeotan & gewæterian, & hie eac on hiera niedðearfum utane besio. Sua sculon ða hierdas weallan ymb ða geornfulnesse ðære inneran ðearfe his hieremonna, ðæt he ne forlæte ða giemenne hira uterran ðearfe. Niede sceal bion gebrocen ðæt mod ðara hieremonna, gif se lareow & se hierde agiemeleasað ðæt he hiera utan ne helpe. Be ðæm se forma hierde *sanctus* Petrus geornfullice monode, & cuæð: Ic, eower emnðeowa & Cristes ðrowunge gewita, ic eow healsige ðæt ge feden Godes heorde ðe under eow īs. Suiðe hræðe æfter ðon he gecyðde hwæðer he mænde, ðe ðæs modes foster ðe ðæs lichoman, ða he cuæð: Ungeniedde, mid eowrum agenum willan, ge sculon ðencean for eowre heorde Godes ðonces, nals na for fracelecum gestreonum. Mid ðæm wordum fullice he us warode & lærde ðæt ðonne hie gefylden & gebeten ða wædle hiera hieremonna, hie ne wurdon self ofslægene mid ðam sueorde ðære gitsunge, ðætte ðonne hira niehstan ðurh hie beoð gereorde & geārode ðæt hie selfe ne fæsten ðæs hlafes ryhtwisnesse. Ðas ilcan geornfulnesse ðara

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their outer wants. The spirit of the subjects is necessarily broken if the teacher and shepherd neglect helping them outwardly. About which the first shepherd, St. Peter, earnestly admonished us, and said: "I, your fellow-servant and witness of Christ's suffering, entreat you to feed God's flock which is under your care." Soon after he showed whether he meant food of the mind or of the body, when he said: "Without compulsion, of your own freewill, ye must provide for your flock for the love of God, not for base gain." With these words he fully warned and taught us, lest, after replenishing and bettering the wants of their subjects, they themselves should be slain with the sword of avarice, lest, while their neighbours are refreshed and aided by them, they themselves abstain from the bread of right-

nesse. Þas ilcan geornfulnesse ðara hierda *sanctus* Paulus aweahte, ða he cwæð: Se þe ne gimð ðara þe his beoð, & huru Godes ðeowa, he wiðsæcð Godes geleafan, & he bið treowleas. And swæðeah betweox ðissum simle is to ondrædonne & geornlice to behealdanne, ðonne he ða uterran ðing dón sculon, ðæt hie ne sien ðæm incundum [innecundan] ingeðance afirrede; forðæm oft ða heortan ðara reccera, swæ swæ we ær cwædon, ðonne hie mid ðissum hwilendlicum ðingum hie selfe abisgiað, & ðæm unwærlice ðeowiað, hie ðonne læta ð acolian ða incundan lufan, & ne ondræda ð him na ðæt hie forgieten ðæt hie underfengon ðone reccendom [reccedom] manna saula. Ac hit is ðearf ðætte sio giemen, þe hie hiera hieremonnum után dón sculon, sie wel gemetgod. Be ðæm swiðe wel wæs gecweden to Ezechiele ðæm witgan ðætte ða sacerdas ne sceoldon no hiera heafdu scieran mid scearseaxum, ne eft hie ne sceoldon hiera loccas lætan weaxan, ac hie sceoldon hie efsian mid scearum. Swiðe ryhte ða sacerdas sint gehatene sacerdas, ðæt is on Englisc clænseras, forðæm hie sculon ladteowdom gecarwian ðæm geleaffullum & him sculon fore bion. Ðæt feax ðonne on hiera heafde getacna ð þa uterran geðohtas, ðæt grew ð & scin ð ofer ðæm brægene, & his man ðeah ne gefret; þa giemenne ðisses ondweardan lifes ðæt getacna ð. Swæ giemelcaslice oft sceaca ð ure geðohtas from us, ðæt we his furðum ne gefreda ð, ðon ma þe man his feax mæg gefredan butan ðæm felle, forðæm we oft ymb ungedafenlice wisan smeagea ð. & swæðeah ealle ða þe fore oðrum bion sculon, sculon habban giemenne ðissa uterrena ðinga, ond ðeah ne sien hie to fæste to gebundene. Swiðe ryhtlice wæs ðæm sacerde forboden ðæt he his heafod sceare, & eac ðæt he his feax lete weaxan; ðæt is ðæt he calle ða geðohtas of his mode ne aceorfe þe he scyle

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eousness. This same zeal of the shepherds St. Paul aroused, saying: "He who cares not for those that are his, and especially God's, servants, is an apostate and infidel." Yet, with all this, it is always to be feared and due care taken, lest, while they are to perform outer duties, they be not estranged from inner contemplation; because the minds of rulers, as we have remarked above, when occupied with these transitory things and inconsiderately devoted to them, often let the inner love grow cold, and are not afraid of forgetting that they have received the control of men's souls. But it is necessary that their solicitude about the outer wants of their subjects be kept within due bounds. Concerning which it was well said to the prophet Ezekiel that the

hierda *sanctus* Paulus aweahte, ðа he cuæð: Se ðe ne gimð ðara ðe his beoð, & huru Godes ðeowa, he wiðsæcð Godes geleafan, & he bið treowleas. & suaðeah betuoxn ðissum simle is to ondrædenne & geornlice to behealdenne, ðonne hie ða uterran ðing dón sculon, ðæt hie ne sien ðæm innecundan ingeðonce afierrede; forðæm oft ða heortan ðara reccera, sua sua we ær cuædon, ðonne hie mid ðissum hwilendlicum ðingum hie selfe abisegiað, & ðæm unwærlice ðiowiað, hi ðonne lætað acolian ða innecundan lufan, & ne ondrædað him na ðæt hie forgieten ðæt hie onfengon ðone recedóm monna saula. Ac hit is ðearf ðætte sio giemen, ðe hie hira hiremonnum utan dón scylen, sie wel gemetgod. Be ðæm suiðe wel wæs gecueden to Ezechiele ðam witgan ðætte ða sacerdas ne scoldon no hiera heafdu scieran mid scierseaxum, ne eft hi ne scoldon hira loccas lætan weaxan, ac hie scoldon hie efsigean mid scearum. Suiðe ryhte ða sacerdas sint gehatene sacerdas, ðæt is on Englisc clænseras, forðæm hie sculon latteowdóm gearwian ðam geleaffullu*m* & him sculon fore beon. Ðæt feax ðonne on hira heafde getacnað ða uterran geðohtas, ðæt grewð & scinð ofer ðæm brægene, & his mon ðeah ne gefred; ða g[i]emen ðisses andweardan lifes ðæt getacnað. Sua giemeleaslice oft sc[e]acað ure geðohtas from ús, ðæt we his furðu*m* ne gefredað, ðon ma ðe mon his feax mæg gefredan butan ðam felle, forðæm we oft ymb ungedafenlice wisan smeageað. Ond suaðeah ealle ða ðe for oðru*m* beon sculon, sculon habban giemenne ðissa uterrena ðinga, ond ðeah ne sien hi to fæste to gebundene. Suiðe ryhte wæs ðæm sacerde forboden ðæt he his heafod sceare, & eac ðæt he his feax lete weaxan; ðæt is ðæt he ealle ða geðohtas of his mode ne aceorfe ðe he scyle

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priests were not to shave their heads with razors, nor, on the other hand, let their locks grow, but clip them with scissors. Priests are very properly called *sacerds*, that is in English "cleansers," because they are to act as guides of believers and govern them. The hair on their head signifies outer thoughts, for it grows and flourishes over the brain and yet no one feels it; which signifies the cares of this present life. Our thoughts often proceed from us so carelessly that we no more feel it than a man can feel his hair above the skin, because we often meditate on improper subjects. Yet all those who are to be above others must be careful of outer things, and yet must not be too much hampered by them. The priest was with good reason forbidden

his hieremonnum to nytte habban, ne eft he ne læte forweaxan to swiðe to unnytte & to unryhte. Be ðæm wæs swiðe wel gecweden ðæt se efsienda efsade his heafod, ðæt is ðæt he swæ georn fullice sie ymb ða giemenne ðissa hwilendlicra ðinga swæ swæ hit niedðearf sie, ond ðeah swæ swæ he mæge hie ieðlice butan sare ofaceorfan ðæt hie to ungemetlice ne forweaxen; ðylæs, ðonne ðæt lif ðæs lichoman bið gescielded, ðæt ingeðonc sie gebunden ðære heortan for ðære ungemetgunge ðæs ymbehogan ðara uterra ðinga; swæ sindon ða loccas to sparianne ðæm sacerde ðæt hie ða hyd beheligen, & ðeah ðæt he hie forceorfe ær, ær hie on ða eagan feallen.

XIX. Dætte se reccere his godan weorc for gielpe anum ne dô, ac ma for Godes lufan.

Betweox ðissum is micel ðearf ðæt se reccere georn lice wacige & ðence ðæt hiene ne cnysse sio wilnung ðæt he sciele monnum lician; forðæm, ðonne he georn lice ongit ða innerran & ða gastlican ðing on his ingeðonce, ond swiðe wel giemeð ðara uterra ðinga, ðæt he ðonne ma ne wilnige ðæt he self licige his hieremonnum ðonne Gode; ðylæs ðonne he mid godum weorcum bið underwreðed, & from world-monnum ongieten swelce he sie elðiedig on ðissum middangearde, ðæt he ðonne for ðære wilnunge his agne [agnes] gilpes & heringe ne weorðe elðidig from Gode. Se bið eallinga Godes gewinna se se þe wilnað ðæt he hæbbe þa weorðunga for his godan weorcum þe

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to shave his head, or let his hair grow; that is, that he is not to cut away from his mind all the thoughts which he ought to preserve for the benefit of his subjects, nor yet let them grow too rankly so as to be useless and evil. About which it was well said that the cutter was to cut his hair; in other words, that he is to be as zealous as is needful in the care of transitory things, and yet so as easily to be able to clip them without pain to prevent their growing too luxuriantly; lest, while the bodily life is protected, the thoughts of the heart be tied down through the excessive care of outer things; the priest must preserve his locks so as to cover the skin, and yet clip them before they fall into his eyes.

his hieremonnum to nytte habban, ne eft he ne læte forweahsan to suiðe to unnytte & to unryhte. Be ðæm wæs suiðe wel gecueden ðæt se efsigenda efsode his heafod, ðæt is ðæt he sua geornfullice sie ym[b] ða giemenne ðissa hwilendlicra ðinga sua sua hit niedðearf sie, ond ðea[h] sua sua he mæge hie iðelice butan sare ofaceorfan ðæt hie to ungemetlice ne forweaxen; ðylæs, ðonne ðæt lif ðæs lichoman bið gescilðed, ðæt innegeðonc sie gebunden ðære heortan for ðære ungemetgunge ðæs ymbehogan ðara uterra ðinga; sua sindon ða loccas to sparienne ðæm sacerde ðæt hi ða hyd behelien, & ðeah ðæt he hie forceorfe ær, ær hie on ða eagan feallen.

XIX. Ðætte se reccere his goda[n] weorc for gielpe anum ne dó, ac ma for Godes lufan.

Betueox ðissum is micel ðearf ðæt se reccere geornlice wacige & ðence ðæt hine ne cnysse ṣio wilnung ðæt he scyle monnum licigean; forðam, ðonne he geornlice ongiett ða inneran & ða gæstlican ðing on his ingeðonce, & suiðe wel giemeð ðara uterra ðinga, ðæt he ðonne ma ne wilnige ðæt he self licige his hieremonnum ðonne Gode; ðylæs ðonne he mid godum weorcum bið underwreðed, & from woruldmonnum ongiten suelce he sie ælðiedig on ðiosum middangearde, ðæt he ðonne for ðære wilnunga his agnes gielpes & heringe ne weorðe ælðiodig from Gode. Se bið eallinga Godes gewinna se se ðe wilnað ðæt he hæbbe ða weorðunga for his godan weorcum ðe God habban sceolde

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XIX. That the ruler is not to do his good works for vainglory only, but rather for the love of God.

Meanwhile, it is very necessary for the ruler to be zealously vigilant and careful, lest the desire of popularity overcome him; that, when he zealously studies inner and spiritual things in his mind, and is very careful of outer things, he may not desire to please his subjects rather than God; lest, when he is supported with good works, and is regarded by worldly men as a stranger in this world, through the desire of his own glory and praise he become estranged from God. He is altogether God's adversary who desires to have the reverence for his good

God habban sceolde æt ðæm folce. Hwæt we genoh georne wieton ðæt se esne þe ærendaþ his worldhlaforde wifes, ðæt he biþ diernegeligres scyldig wiþ God, & wiþ his hlaford eallenga forworht, gif he wilnaþ ðæt hio hiene lufige, & he hiere licige bet ðonne se þe hiene & ðæt feoh ðider sende. Ac ðonne ðæt selflice gegripþ ðæt mod ðæs recceres, he wilnaþ ungemetlice lician, ðonne beræsþ he oft on ungemetlice cweminge, & biþ hwilum to ungemetlice smeðe, hwilum to ungemetlice reðe. Ðonne biþ ðæt mod awacod ðæs recceres, ðonne he gesyhþ ðæt his hieremen agyltaþ, & he nyle hie arasian, ðylæs hiera lufu wiþ hiene aslacige, & he him ðe wirs licige. Ac ðone gedwolan his hieremonna ðe he stieran sceolde he oft to swiðe geðafaþ, ðonne he ne dear hie ðreagean for ðære oliccunge. Be ðæm wæs swiðe wel gecweden ðurh ðone witgan: Wa ðæm þe willaþ under ælcne elnbogan lecgean pyle & bolster under ælcne hneccan men mid to gefonne. Se legþ pyle under ælces monnes elnbogan, se þe mid liðum oliccungum wile læcnian ða men þe sigaþ on ðisses middangeardes lufan, oððæt hie afeallaþ of hiera ryhtwisnesse. Ðonne biþ se elnboga underled mid pyle & se hnecca mid bolstre, ðonne ðæm synfullan menn biþ oftogen ðæt hiene mon stiðlice arasige. Ðonne hiene mon ne cnysþ mid nanre reðnesse ne nanre wiðercwednesse, ðonne geðafaþ him mon on ðære hnescean oliccunge ðæt he hiene swiðe softe restþ on his agnum gedwolan. Ac ða recceras þe hiera agnes gilpes giernaþ, ðæm hie geðafiaþ ðyllic ðe hie ondræda ðæt him derian mæge æt ðæm gilpe, & him ofteon mæge ðisses eorðlican weorðscipes. Ac ða þe he wenaþ ðæt him nanwuht laðes ne wiðerwearde don ne mæge, ða hie swiðe stiðlice

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works which God ought to have from the people. We know well that the servant who obtains a wife for his worldly master is guilty of adultery towards God, and altogether guilty towards his master if he wish her to love him, and himself to please her better than he who sent him and the money thither. When vanity seizes on the mind of the ruler, and he desires to please excessively, he often rushes into excessive flattery, and is sometimes too excessively smooth, sometimes too severe. The mind of the ruler is weakened when he sees that his subjects sin and yet he is unwilling to correct them, lest their love decrease and he be the less popular. But he is often too indulgent with the errors of his subjects which he ought to correct, since he dare not reprove them on account of the flattery. Of which was

æt ðæm folce. Hwæt we genoh georne witon ðæt se esne ðe ærendað his woroldhlaforde wifes, ðæt he bið diernes gelires scyldig wið God, & wið his hlaford eallenga forworht, gif he wilnað ðæt hio hine lufige, & he hire licige bet ðonne se ðe hine & ðæt feoh ðider sende. Ac ðonne ðæt selflice gegriepð ðæt mod ðæs recceres, & he wilnað ungemetlice licigean, ðonne beræst he oft on ungemetlice cuéminge, & bið hwilum to ungemetlice smeðe, hwilum to ungemetlice reðe. Ðonne bið ðæt mod awâcod ðæs recceres, ðonne he gesihð ðæt his hieremen agyltað, & he nyle hie arasian, ðylæs hira lufu aslacige, & he him ðe wirs licige. Ac ðone gedwolan his hieremonna ðe he stiera[n] sceolde he oft to suiðe geðafað, ðonne he ne dear hie ðreagean for ðære olicunge. Be ðæm wæs suiðe wel gecueden ðurh ðone witgan: Wa ðæm ðe willað under ælcne elnbogan lecggean pyle & bolster under ælcne hneccan menn mid to gefonne. Se legeð pyle under ælces monnes elnbogan, se ðe mid liðum oliccungum wile læcnian ða men ðe sigað on ðisses middangeardes lufan, oððæt hie afeallað of hiera ryhtwisnessum. Ðonne bið se elnboga underled mid pyle & se hnecca mid bolstre, ðonne ðæm synfullan menn bið oftogen ðæt hine [mon] stiðlice arasige. Ðonne hine mon ne cnysð mid nanre reðnesse ne nanre wiðercueðnisse, ðonne geðafað him mon on ðære hnescean olecunge ðæt he hine suiðe forteresð on his agnum gedwolan. Ac ða recceras ðe hira agnes gilpes giernað, ðæm hie geðafigað ðyllic ðe hie ondræda ðæt him derian mæge æt ðæm gielpe, & him oftion mæge ðisses eorðlican weorðscipes. Ac ða ðe hi wenað ðæt [him] nan wuht laðes ne wiðerweardes don [ne] mæge, ða hie suiðe stiðlice

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very well spoken through the prophet: "Woe to those who wish to lay a pillow under each elbow and a bolster under each neck to catch men with." He lays a pillow under every man's elbow who with soft flatteries wishes to doctor those who sink into the love of this world, until they fall from their righteousness. The elbow is supported with a pillow and the neck with a bolster when the sinful man is not sternly rebuked. When he is not humbled with any severity or contradiction, he is suffered through the gentle flattery to rest very softly in his own folly. But the rulers who desire their own glory grant such indulgences to those who they fear may stand in the way of their glory and diminish their worldly honour. But those who they think cannot do them harm or oppose them, they severely rebuke and entirely crush; and

arasiaþ, & mid ealle ofþryscaþ; ond hie næfre bilwitlice willaþ monian, ac hie ofergietaþ þære hierdelican lufan, & egesiaþ hie & þreatiaþ mid onwalde swæ swæ hlafordas. Þas þonne wæron þurh þone witgan swiþe ryhtlice geþreade mid þære godcundan stefne, þa he cwæþ: Ge buðon swiþe riclice & swiþe agendlice. Þæt is be þæm þe ma lufiaþ hie selfe & hiera agenne weorþscipe þonne hiera Hlafordes. Hie þonne ahebbaþ hie ofer hiera hieremenn, & þenceaþ á hwæt hie dón mægen, & ne geþenceaþ no hwæt he dón scoldon, & ne ondrædaþ þone dom þe þæræfter fylgeþ; ac swiþe scamleaslice gilpaþ þisses hwilendlican onwaldes, & licaþ him þæt hie þæt unaliefede doþ aliefedlice, & hiera hieremanna him nan ne wiþcwiþ. Se þonne se wilnaþ woh to donne, & wilnaþ [þeah] þæt þæs oðre men swugien, he þonne biþ him selfum gewiota þæt he wilnaþ ma þæt hiene man lufige þonne ryhtwisnesse. Forþæm nan mon nis þe eallinga swæ libban mæge þæt he hwilum ne agylte. Se þonne wilnaþ swiþur þæt mon lufige soþfæstnesse þonne hiene selfne, se þe wilnaþ þæt mon nanre ryhtwisnesse fore him ne wandige. For þissum þingum *sanctus* Petrus onfeng swiþe lustlice *sancte* Paules tælinge. Ond eft Dauid se kyning onfeng swiþe eaþmodlice his agnes þegnes cease, þæt wæs Naþan se witga. Forþæm eac þa godan recceras þonne hie ne recceaþ hwæþer mon hie selfe synderlice & ungemetlice lufige, hié wenaþ, þeah hiera hieremen hie mid ryhte herigen for hiera agnum gewyrhtum, þæt hie þæt dón for lufan & for eaþmodnesse, nalles for his geearnungum. Ðonne is swiþe micel þearf þæt we mid micle cræfte betweox þissum gemetgigen þa gemetgunge þæs reccedomes, þætte

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never care to admonish them mildly, but forget the pastoral love, and terrify and threaten them with authority like lords. These were very rightly reproved through the prophet by the divine voice when he said: "Ye commanded very severely and very imperiously." This is said of those who love themselves and their own dignity more than that of their Lord. They exalt themselves above their subjects, and always think of what they can, not of what they ought to do, and do not fear the judgment which follows; but most shamelessly boast of their temporary authority, and take delight in doing what is unlawful as it were lawfully, and none of their subjects opposes them. But he who wishes to do wrong, and yet hopes that other men will keep silent about it, is his own witness that he desires men to love himself more than

arasigeaþ, & mid ealle ofþryscaþ; ond hie næfre bilwitlice willaþ monigean, ac hie ofergietaþ þære hirdelican lufan, & egesiaþ hie & þreatigeaþ mid onwalde sua sua hlafordas. Þas þonne wæron þurh þone witgan suiþe ryhtlice geþreade mid þære godcundan stefne, þa he cuæþ: Ge budon suiþe riclice & suiþe agendlice.* Þæt is be þæm þe ma lufigeaþ hie selfe & hiera agenne weor[þ]scipe þonne hiera Hlafurdes. Hie þonne ahebbaþ hie ofer hiera hieremenn, & þenceaþ á hwæt hie don mægen, & ne þenceaþ no hwæt hie don scol[d]on, & ne ondrædaþ þone dóm þe þæræfter fylgþ; ac suiþe scamleaslice gielpaþ þisses hwilendlican onwaldes, & licaþ him þæt hie þæt unaliefede dóþ aliefedlice, & hiera hieremonna him nan ne [wiþ]cuiþ. Se þonne þe wilnaþ woh to dónne, & wilnaþ þeah þæt þæs oþre menn sugigen, he þonne biþ him selfum gewuta þæt he wilnaþ ma þæt hine mon lufige þonne ryhtwisnesse. Forþæm nan man nis þe eallunga sua libban mæge þæt [he] hwilum ne agylte. Se þonne wilnaþ suiþur þæt mon lufge soþfæsþnesse þonne hine selfne, se þe wilnaþ þæt mon nanre ryhtwisnesse fore him ne wandige. For þiosum þingum *sanctus* Petrus anfeng suiþe lustlice *sancte* Paules tælinge. Ond eft Dauiþ se kyning anfeng suiþe eaþmodlice his agnes þegnes cease, þæt wæs Nathan se witga. Forþæm eac þa godan recceras, þonne hie ne receaþ hwæþer mon hie selfe synderlice & ungemetlice lufige, hie wenaþ, þea[h] hira hieremenn hie mid ryhte heregen for hiera agnum gewyrhtum, þæt hie þæt don for lufan & for eaþmodnesse, nals for his geearnungum. Þonne is suiþe micel þearf þæt we mid micle cræfte betueox þissum gemetgien þa gemetgunge þæs reccedomes,

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righteousness. For there is no man who can altogether live so as never to sin: He desires men to love truth more than himself who desires no man to hesitate doing well on his account. Therefore St. Peter very cheerfully accepted the reproof of St. Paul; and, again, king David very humbly accepted the reproof of his own servant, the prophet Nathan. Therefore also good rulers, while they do not care whether men love themselves specially and excessively, think, although their subjects rightly praise them for their own merits, that they do so out of affection and humility, not because of their deserts. It is very necessary for us to regulate our authority with such art that, when the mind of our subjects is able to grasp any righteous idea, it may be encouraged with the freedom it has,

ðonne ðæt mod ðara underðieddra hwæthwugu ryhtlices ðngiętan mæge, ðæt hit ðonne swæ bald sie for his freodome ðæt hit ne gewende on selflice & on ofermetto, ðonne his hlaford him to ungemetlicne onwald forgifð on his spræce, ðæt he ðonne forðæm ne forgiete, ne [ne] forlæte his eaðmodnesse. Ond ðeah wel gedafenað ðætte ða godan recceras wilnigen ðæt hie monnum licien, forðæm ðætte ðurh ða licunga hie mægen gedón ðætte hiera Dryhten licige ðæm folce, & hie mægen geteon ðurh ða ealtunge þe hie mon ealtige hiera nihstan to ðære soðfæstnesse lufan; nalles forðæm anum þe hie wilnien ðæt hie mon synderlice lufige, ac swelce [sio] hiera lufu sie sum weg ðurh ðone hie mægen lædan þa heortan þe hie gehieran willað to ðære lufan ures Scippendes. Ac hit is ðeah swiðe earfoðdæde ðæt mon lustlice ðone lareow gehieran wille þe mon ne lufað. Forðon sc þe fore oðre bion sceal, he sceal tilian ðæt he licige, forðæm ðæt he mæge beon gehered. & ðeah þa his lufe ne sece he no þa for him selfum, ðylæs he sie ongieten ðæt he sie wiðerwinna on ðære diegelnesse his geðohtes, ðæs þe he bið gesewen ðeow on his ðegnunge. Ðæt swiðe wel *sanctus* Paulus geopenode, ða he us kyðde þa digolnesse his geornfulnesse, & cwæð: Swæ swæ ic wilnige on eallum ðingum ðæt ic monnum cweme & licige. And swæðeah eft sona he cwæð: Gif ic monnum cweme & licige, ðonne ne bio ic no Godes ðeow. Hwæt ðonne Paulus ægðer ge licode ge ne licode; forðæmþe on ðæm þe he wilnode licigean, nalles no he, ðeahþe he cwæde, ac ðurh hiene he wilnode ðæt sio soðfæstnes monnum licode.

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without inclining to egotism and pride, when his master gives him too great licence of speech, that he may not on that account forget or lose his humility. And yet it is right for good rulers to desire to please, in order that through their popularity they may make their Lord please the people, and through the estimation in which they themselves are held, they may draw their neighbours to the love of truth; not merely because they desire to be specially loved, but as if the love of themselves were a road by which they may lead the hearts which are willing to hear them to the love of our Creator. For it is very difficult for a man willingly to listen to the teacher

ðætte ðonne ðæt mod ðara underðiedra hwæthwugu ryhtlices ongitan mæg, ðæt hit ðonne sua bald sie for his freodome ðæt hit ne gewende on selflice & on ofermetto, ðonne his hlaford him to ungemetlicne anwald forgief(ð) his spræcce, ðæt he ðonne forðæm ne forgiete ne ne forlæte his eaðmodnesse. Ond ðeah wel gedafonað ðætte ða godan recceras wilnigen ðæt hie monnum licigen, forðæm ðætte ðurh ða licunga hi mægen gedon ðætte hiera Dryhten licige ðæm folce, & hie mægen geteon ðurh ða eahtunge ðe hie mon eahtige hira niehstan to ðære soðfæsðnesse lufan; nalles forðæm anum ðe hie wilnigen ðæt hi mon synderlice lufige, ac swelce sio hira lufu sī sum weg ðurh ðone hie mægen lædan ða heortan ðe hie gehiran willað to ðære lufan ures Scippendes. Ac hit īs ðeah suiðe earfeðdæde ðæt mon lustlice ðone lareow gehieran wille ðe mon ne lufað. Forðon se ðe for oðre beon sceal, he sceal tilian ðæt he licige, forðæm ðæt he mæge beon gehiered. & ðeah ða his lufe ne sece he no for him selfum, ðylæs he sie ongieten ðæt he sie wiðerwinna on ðære diegelnesse his geðohtes, ðæs ðe he bið gesewen ðeow ón his ðenunge. Ðæt suiðe wel *sanctus* Paulus geopenude, ða he us cyðde ða degolnesse his geornfulnesse, & cuæð: Sua sua ic wilnige on eallum ðingum ðæt ic monnum cueme & licige. & suaðeah eft sona he cuæð: Gif ic monnu*m* cueme & licige, ðonne ne beo ic no Godes ðeow. Hwæt ðonne Paulus ægðer ge licode ge ne licode; forðæmðe on ðæm ðe he wilnode licigean, nals no he, ðeahðe he cuæde, ac ðurh hine he wilnode ðæt sio soðfæstnes monnum licode.

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whom he does not love. Therefore he who is to be above others must try to please in order that he may be heard, and yet he must not seek popularity for himself, lest he be convicted of being in his heart the enemy of him whose servant he is seen to be in his ministration. This was very well expounded by St. Paul when he showed to us his secret zeal, saying: "As I wish in all things to please men." Yet, on the other hand, he soon said: "If I please men, I am not God's servant." So Paul both pleased and did not please, for in what he wished to please it was not himself, although he said so, but through himself he wished truth to please men.

XX. Đætte se reccere sceal gearlice [geornlice] wietan ðætte oft ða unðeawas liogaþ, & licettaþ ðæt hie sien gode ðeawas.

Eac sceal se reccere wiotan ðæt ða unðeawas beoþ oft gelicette to godum ðeawum & to mægenum ðurh leasunga. Monig mon deþ micel fæsten, & hæfþ ðone hlisan ðæt he hit dó for forhæfdnesse, & deþ hit ðeah for hneawnesse & for feohgidsunge. Monig biþ agita his goda & wilnaþ mid ðy geearnian ðone hlisan ðæt he sie rumgiful, & wenaþ men ðæt he hit dó for kystum, & biþ ðeah for gilpe ma ðonne for lufan. Ond oft eac ungemetlice forgifnes biþ gelicet, ðæt mon weneþ ðæt hit sie mildheortnes. Ond oft eac ungemetlicu irsung biþ gelicet, ðæt men wenaþ ðæt hit sie ryhtwislic anda. Oft mon biþ swiðe rempende, & ræsþ swiðe dollice on ælc weorc & hrædlice, & [ðeah] wenaþ men ðæt hit sie for arudscipe & for hwætscipe. Oft mon biþ swiðe wandigende æt ælcum weorce & swiðe lætræde, & wenaþ men ðæt hit sie for swarmodnesse & for unarodscipe, & biþ ðeah for wisdome & for wærscipe. Forðæm is micel niedðearf ðæt se reccere ða ðeawas & ða unðeawas cunne wel toscadan, ðylæs se hneawa & se gidsigenda fægnige ðæs ðætte men wenen ðæt he sie gehealdsum on ðæm þe he healdan scyle oððe dælan. Oððe eft se gilpna & se agita for his goda mirringe gilpe, & wene ðæt he sie cystig & mildheort. Oððe eft se ðafetere, se þe wile forgiefan ðæt he wrecan sceolde, to ecium witum geteo his hieremen. Oððe eft se þe ungemetlice wriceþ þa scylda, ðæt he self swiður on ðæm ne gesyngige. Oððe eft ðæt he ryhtlice & stiðlice wrecan sceolde, ðæt he ðæt ne forielde, ðylæs se

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XX. That the ruler must know well that vices often deceive, and pretend to be virtues.

The ruler must also know well that vices often seem to be virtues and good qualities through deceit. Many a man fasts much, and has the reputation of doing it for abstinence, but does it, however, for niggardliness and avarice. Many a one is lavish of his property, wishing to gain the reputation of generosity, and men think he does it for virtue; and it is, however, done rather for vanity than for charity. Often also excessive forgiveness seems to men to be humanity. And often, also, immoderate anger seems to men to be righteous indignation. A man is often very hasty, and rushes very senselessly and

XX. Dætte se reccere sceal geornlice wietan ðætte oft ða unðeawas leogaþ, & licettaþ ðæt hi sien gode ðeawas.

Eac sceal se reccere witan ðæt ða unðeawas beoþ oft geliccette to godum ðeawum & to mægenum ðurh leasunga. Monig mon deþ micel fæsten, & hæfþ ðone hlisan ðæt he hit dō for forhæfdnesse, & deþ hit ðeah for hneawnesse & for feohgitsunge. Monig biþ agieta his goda & wilnaþ mid ðy geearnigan ðone hlisan ðæt he sie rūmgiful, & wenaþ menn ðæt he hit do for kystum, & biþ ðeah for gielpe ma ðonne for lufan. & oft eac ungemetlico forgifnes biþ gelicet, ðæt mon weneþ ðæt hit sie mildheortnes. Ond oft eac ungemetlicu irsung biþ gelicet, ðæt menn wenaþ ðæt hit sie ryhtwislic anda. Oft mon biþ suiðe rempende, & ræsþ suiþ[e] dollice on ælc weorc & hrædlice, & ðeah wenaþ men ðæt hit sie for arodscipe & for hwætscipe. Oft mon biþ suiðe wandigende æt ælcum weorce & suiðe lætræde, & wenaþ menn ðæt hit sie for suarmodnesse & for unarodscipe, & biþ ðeah for wisdome & for wærscipe. Forðæm is micel niedðearf ðæt se reccere ða ðeawas & ða unðeawas cunne wel toscadan, ðylæs se hneawa & se gitsigenda fægnige ðæs ðætte menn wenen ðæt he sie gehealdsum on ðæm ðe he healdan scyle oððe dælan. Oððe eft se gielpna & se agita for his goda mierringe gielpe, & wene ðæt he sie kystig & mildheort. Oððe eft se ðafetere, se ðe wile forgiefan ðæt he wrecan sceolde, to ecum witum geteo his hieremenn. Oððe eft se ðe ungemetlice wriceþ ða scylda, ðæt hé self suiður on ðæm ne gesyngige. Oððe eft ðæt he ryhtlice & stiðlice wrecan sceolde, ðæt he ðæt ne

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rashly into all his actions, and yet men think that it is from readiness and alacrity. A man is often very hesitating in every action, and very slow, and men think it is from stupidity and cowardice, and yet it is from wisdom and caution. Therefore it is indispensable for the ruler to be able well to distinguish between virtues and vices; lest the miser and the covetous rejoice in the reputation of being provident in what he ought to keep or give away; or, again, lest the ostentatious and the squanderer, because of the waste of his property boast, and think himself virtuous and benevolent; or, again, lest the assentator, who is ready to pass over what he ought to punish, bring his subjects to eternal punishments; or, again, lest he who punishes sins excessively himself sin worse thereby; or, again, when he has anything to punish rightly

ryhtwislica anda akolige, ðæt he hit eft swæ eaðe wrecan ne mæge, ðætte forðy to ungemetlice ne sie geliðod ðæm scyldgan, ðylæs him ðæs godan weorces lean losige þe he mid ðære steore geearnian sceolde.

XXI. Hu gesceadwis se reccere sceal bion on his ðreaunga & on his oleccunga, & eac on his hatheortnesse & on his manðwærnesse.

Eac is to wietanne ðæt hwilum bið god wærlice to miðanne his hieremonna scylda & to licettanne swelce he hit nyte; hwilum eft to secgeanne; hwilum, ðeah hit mon cuðlice wiete, hit is to forberanne; hwilum eft smealice & geornlice tó seceanne; hwilum liðelice to ðreatigeanne; hwilum swiðlice & stræclice to ðrafianne. Monige sint, swæ swæ we ær cwædon, þe mon sceal wærlice licettan, & ðeahhwæðre eft kyðan, forðon ðæt hie ongieten ðæt hie mon tæle, & ðæt eaðmodlice gaðafien, & ðonne ða scylda þe hie diegollice on him selfum forberað hie geornlice on hiera agnum ingeðonce sceawigen, & on him selfum demen & wrecen, & hie forscamige ðæt hie eft swæ dón; ðonne bið he self geladod wið hiene selfne mid his agenre scame & mid his geðylde & eac mid his recceres. Be ðære ieldinge swiðe wel Dryhten ðreade Iudeas, ða he cwæð ðurh ðone witgan: Ge sindon þeogende: næron ge no min gemunende, ne ge no ne geðohton on eowerre heortan ðæt ic swugode, swelce ic hit ne gesawe. He ielde, & ðafode ða scylda, & ðeah he him gekyðde; ðeah þe he wið ða scyldgigendan swugude, he hit him ðeah swigende gesæde. Ac monige

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and severely, lest he delay, so that his righteous indignation become cold, and he cannot afterwards so easily punish it, that the sinful man be not let off too easily, lest he lose the reward of the good work which he ought to have merited with correction.

XXI. How discreet the ruler must be in reproving and flattering, and also in his zeal and gentleness.

It is also good to know that he ought sometimes cautiously to conceal the sins of his subjects, and pretend not to know it; sometimes, again, to tell it; sometimes, although it is well known, it is to be tolerated; sometimes, again, to be investigated minutely and accurately; sometimes to be blamed gently; sometimes to be corrected vigorously

forielde, ðylæs se ryhtwislica anda acolige, ðæt he hit ef[t] sua eaðe wrecan [ne] mæge, ðætte forðy to ungemetlice ne sie geliðod ðæm scyldgan, ðylæs him ðæs godan weorces lean losige ðe he mid ðære steore geearnian sceolde.

XXI. Hu gesceadwis se reccere sceal bion ón his ðreaunga & ón his oleccunga, & eac ón his hatheortnesse & ón his monðwærnesse.

Eac is to wietanne ðætte hwilum bið gód wærlice to miðanne his hieremonna scylda & to licettanne suelce he hit nyte; hwilum eft to se[c]ganne; hwilum, ðeah hit mon cuðlice wite, hit is to forberanne; hwilum eft smealice & geornlice to seccanne; hwilum liðelice to ðreatianne; hwilum suiðlice & stræclice to ðrafianne. Monige sint, swa swa we ær cuædon, ðe mon sceal wærlice licettan, & ðeahhwæðre eft cyðan, forðæm ðæt hie ongieten ðæt hie mon tæle, & ðæt eaðmodlice geðafigen, & ðonne ða scylda ðe hie diogollice on him selfum forberað hie geornlice on hiera agnum ingeðonce sceawigen, & on him selfum demen & wrecæn, & hie forscamige ðæt hie eft sua dón; ðonne bið he self geladod wið hine selfne mid his agenre scame & mid his geðylde & eac mid his recceres. Be ðære ildinge suiðe wel Dryhten ðreade Iud[e]as, ða he ðurh ðone witgan cuæð: Ge sindon leogende: næron ge no min gemunende, ne ge no ne geðohton ón eowerre heortan ðæt ic suugode, suelce ic hit ne gesawe. He ilde, & ðafode ða scylda, & ðeah he him gecyðde; ðeah ðe he wið ða scyldgiendan swugode, he hit him ðeah suigende gesæde. Ac monige scylda open-

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and severely. There are many, as we have remarked above, whom we must cautiously allow to dissimulate; and yet let it afterwards be known, that they may understand that men blame them, and endure it with humility, and so narrowly contemplate in their own mind the sins which they secretly suffer in themselves, and in themselves judge and punish and feel ashamed of them, that they may not do so again. Then he is himself acquitted towards himself with his own shame and patience, and also with his ruler's. God reproved the Jews very well about this delay, when he spoke through the prophet: "Ye are liars: ye remembered me not, nor did ye think in your heart that I kept silence, as if I saw it not." He delayed, therefore, and tolerated the sins, but yet exposed it to them; although he kept silence with the sinners, he yet

scylda openlice wietena beoð to forberanne, ðonne ðæs ðinges tima ne bið ðæt hit mon sidelice gebetan mæge. Swæ se læce, ðonne he on untiman lacnað wunde, hio wyrmseð & rotað. Forðæm buton he ðone timan aredige ðæs læcedomes ðonne bið hit swutol ðæt se lacnigenda forlist ðone kræft his læcedomes. Ac ðonne se lareow ieldende secð ðone timan þe he his hieremen sidelice on ðreagean mæge, ðonne bið hit swutol ðæt he birð on his geðylde ða byrðenne hiera scylda. Be ðæm is [wæs] swiðe wel gecweden ðurh ðone salmscop, þa he cwæð: Ða synnfullan bytledon uppe on minum hrycge. He sarette ðætte ða synfullan sceoldon bytlan onuppan his hrycge, swelce he openlice cwæde: Ðonne ic mann geryhtan ne mæg & hiene gelæran, ðonne bið me swelce ic hiene bere uppe on minum hrycge. Ac monegu diglu ðing sindon nearolice to smegeanne, ðæt se reccere mæge ongietan be sumum tacnum on his hieremonna mode eall ðæt ðær gehyddes lutige, & on ðæm anbide þe he hiera fandige, ðæt he mæge hwilum ongietan micel of lytlum. Be ðæm wæs swiðe ryhte to Ezechiele ðæm witgan gecweden: Ðu monnes sunu ðurhðyrela ðone wah. Ða ic ða ðone wah ðurhðyrelodne hæfde, cwæð se witga, ða eowde he me ane duru beinnan ðæm wealle, & cwæð to me: Gang inn, geseoh ða scande & ða wirrestan ðing ðe ðas men her doð. Ic ða eode inn, & geseah ðær ða anlicnessa ealra creopendra wuhta & ealra anscunigendra [anscunigendlicra] nietena, & ealle ða heargas [hearga] Israhela folces wæron atifred on ðæm wage. Hwæt elles meahte beon getacnod ðurh Ezechiel buton ða scirmenn, & ðurh ðone wah sio heardheortnes ðara hieremonna? Hwæt is ðonne sio ðyre-

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silently told them of it. But many sins, although openly known, are to be tolerated, when it is not the right time to reform them properly. As when a physician doctors a wound at the wrong time, it corrupts and putrefies. Therefore unless he arrange the time of treatment it is evident that the physician loses his medical skill. But when the teacher delays, and watches for a suitable opportunity of reproving his subjects, it is evident that he bears in his patience the burden of their sins. Therefore it was very well spoken through the Psalmist; he said: "The sinful built on my back." He was annoyed at the sinful building on his back, as if he had openly said: "When I cannot reform and teach a man, it is as if I carried him on my back." But there are many hidden things to be considered narrowly, that the

lice witene beoð to forberanne, ðonne ðæs ðinges tima ne bið ðæt hit mon sidelice gebetan mæge. Swa se læce, ðonne he on úntiman lácnaþ wunde, hio wyrmseð & rotaþ. Forðæm buton he ðon[e] timan aredige ðæs læcedomes ðonne bið hit swutol ðæt se lacnigenda forlieseð ðone cræft his læcedomes. Ac ðonne se lareow ieldende secð ðone timan ðe he his hieremenn sidelice on ðreatigean mæge, ðonne bið hit swutol ðæt he bierð on his geðylde ða byrðenne hira scylda. Be ðæm is swiðe wel gecueden ðurh ðone salmsceop, [he cwæð:] Ða synfullan bytledon uppe on minum hrygge. He sarette ðætte ða synfullan sceoldon bytlan onuppan his hrycge, swelce he openlice cuæde: Ðonne ic mán geryhtan ne mæg & hine gelæran, ðonne bið me suelce ic hine bære uppe on minum hrycge. Ac manegu diglu ðing sindon nearolice to smeageanne, ðætte se reccere mæge ongietan be sumum tacnum on his hieremonna mode éal ðæt ðær gehyddes lutige, & on ðæm ánbide ðe he hira fandige, ðæt he mæge hwilum ongietan micel of lytlum. Be ðæm wæs suiðe ryhte to Ezechiele ðæm witgan gecueden: Ðu monnes sunu, ðurhðyrela ðone wág. Ða ic ða ðone wáh ðurhðyreludne (h)æfde, cuæð se witga, ða iewde he me ane duru beinnan ðæm wealle, & cuæð to me: Gong inn, geseoh ða scande & ða wierrestan ðing ðe ðas menn her dóð. Ic ða eode inn, & geseah ðær ða anlicnessa eallra creopendra wuhta & ealra anscunigendli[cra] nietena, & ealle ða hearga Israhela folces wæron atiefrede on ðæm wage. Hwæt elles meahte beon getacnod ðurh Ezechiel buton ða scirmenn, & ðurh ðone wáh seo heardheortnes ðara hieremonna? Hwæt is ðonne sio ðyrelung ðæs wáges buton

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ruler may be able to infer from symptoms in the mind of his subjects all that lurks there hidden, and watch his opportunity of testing them thereby, that he may sometimes be able to infer much from little. Therefore it was very rightly said to the prophet Ezekiel: "Thou son of man, pierce the wall. When I had pierced the wall," continued the prophet, "he showed me a door inside the wall, and said to me, Go in, and see the shame and most wicked things which the men here do. So I went in, and saw there the images of all the reptiles and loathsome beasts; and all the idols of the people of Israel were painted on the wall." What could be signified by Ezekiel but the rulers, and by the wall but the hardheartedness of the subjects? What is the piercing of the wall but sharp and searching temptation of the mind,

lung ðæs wages buton scearplicu & smealicu fandung ðæs modes, ðæt mon mid ðære ðurhðyrelige ðone weall, & onluce ða heardan heortan, & gehnescige? He cwæð: Ða ic hæfde ðone weall ðurhðyrelod, ða geseah ic duru. Swelce he cwæde: Ða ic ðære heortan heardnesse mid geornfullicre fandunge & ascunge & ðreatunge [ðreaunge] toslat, ða geseah ic swelce ic gesawe sume duru onlocene, ðurh ða ic geseah on ðæm þe ic læran sceolde ealle ða innemestan geðohtas. Be ðæm wæs swiðe wel gecweden: Gong inn, & geseoh þa heardsælða & ða sconde þe ðas her doð. Ðæt is ðonne swelce he inga & geseo ða scande, ðonne he ongit be sumum ðingum oððe ðeawum utone ætiewdum eall ðæt hie innan ðenceað, & swæ ðurhfærð his andgiet ðæt mod his hieremonna ðætte him bið eall cuð ðæt hie unalifdes ðenceað. Forðæm wæs eac gecweden: Ic ða eode inn, & geseah ða anlicnessa ealra creopendra wuhta & eac onscunigendlicra nietena. Ða creopendan wuhta getacniað ða eorðlican geðohtas. Ða nietenu ðonne beoð hwæthwugununges from eorðan ahafen, & swæðeah onluteð to ðære eorðan, forðon hie sculon be ðære libban. Ða creopendan & ða snicendan licgeað mid ealle lichoman on eorðan. Ða nietenu ðonne, ðeah hie maran sien, hie beoð swiður ahafen from eorðan, & swæðeah for ðære gewilnunge hiera gifernesse hie simle locigeað to ðære eorðan. Ða creopendan wuhta beinnan ðæm wage getacnað ða ingeðoncas þe wealcað in ðæs monnes mode, þe æfre willað licgean on ðæm eorðlicum gewilnungum. Ða nietenu ðonne þe he geseah binnan ðæm wage getacnað ðonne mon hwæt ryhtlices & gerisenlices geðenceð, ðonne ne lið he eallinga on ðære eorðan swæ ða creopen-

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that with it he may pierce and open the wall, and soften the hard hearts? He said: "When I had pierced the wall, I saw a door." As if he had said: "When I had pierced the hardness of the heart with careful probing and questioning and reproof, I seemed to see an open door, through which I saw in him whom I was to teach all the innermost thoughts." Therefore it was very well said: "Go in, and see the wickedness and abominations which they do here." He goes in, as it were, and sees the abominations, when he infers from certain outward indications of facts or behaviour all that they internally think; and thus his understanding penetrates the heart of his subjects, so that all their unlawful thoughts are known to him.

scearplicu & smealicu fandung ðæs modes, ðæt mon mid ðære ðurhðyrelige ðone weall, & onluce ða heard[an] heortan, & ge[h]nescige? He cuæð: Ða ic hæfde ðone weall ðurhðyrelod, ða geseah ic duru. Suelce he cuæde: Ða ic ðære heortan heardnesse mid geornfullicre fandunge & ascunge & ðreaunge toslát, ða geseah ic suelce ic gesawe sume duru onlocene, ðurh ða ic geseah on ðæm ðe ic læran scolde ealle ða innemestan geðohtas. Be ðæm wæs suiðe wel gecueden: Gong inn, & geseoh ða heardsælða & ða sconde ðe ðas her dóð. Ðæt is ðonne suelce he ingaa & geseo ða scande, ðonne he ongiet be sumum ðingum oððe ðeawum utanne æticwdum eall ðæt hie innan ðenceað, & sua ðurhfærð his &git ðæt mod his hieremonna ðætte him bið eall cuð ðæt hie unaliefedes ðenceað. Forðæm wæs eac gecueden: Ic ða eode inn, & geseah ða anlicnessa ealra creopendra wuhta & eac onscuniendlicra nietena. Ða creopendan wuhta getacniað ða eorðlican geðohtas. Ða nietenu ðonne beoð hwæthuguningas from eorðan áhæfen, & suaðeah onlutað to ðære eorðan forðæm hie sculon bi ðære libban. Ða creopendan & [ða] scnicendan licgeað mid ealle lichoman on eorðan. Ða nietenu ðonne, ðeah hie maran sien, hie beoð suiður áhæfen from eorðan, & suaðeah for ðære gewilnunge hiera giefernesse hie simle locigeað to ðære eorðan. Ða creopendan wuhta beinnan ðam wage getacniað ða ingeðoncas ðe wealcað in ðæs monnes mode, ðe æfre willað licgean on ðæm eorðlicum gewilnungum. Ða nietenu ðonne ðe he geseah binnan ðæm wáge getacnigeað ðonne mon hwæt ryhtlices & gerisenlices geðencð, ðonne ne li[g]eð he eallinga on ðære eorðan sua ða creopen-

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Therefore it was also said: "So I went in, and saw the images of all reptiles and loathsome beasts." The reptiles signify earthly thoughts. For beasts are to a certain extent raised from the earth, and yet incline to the earth because they have to live by it. Creeping and crawling animals lie on the earth with their whole body. And beasts, although larger, are more raised from the earth, and yet, because of their greedy desires, they all look towards the earth. The reptiles inside the wall signify the thoughts which fluctuate in the human heart, which continually desire to wallow in earthly desires. The beasts which he saw inside the wall signify that when a man entertains any righteous and proper thought, he does not lie altogether on

dan wuhta, ac bið hwæthwugu upahafen swæ ðæt neat from eorðan; ac for ðære gewilnunge [gewilnunga] worldgilpes & gidsunge he onlyt ungerisenlice to ðissum eorðlicum, swæ ðæt neat for gifernisse onlyt to ðære eorðan. Eac wæs gesewen on ðæm wage atifred ealle ða heargas Israhela folces, & eac sio gidsung þe *sanctus* Paulus cwæð ðæt wære hearga & idelnesse gefera. Swiðe ryhtlice hit wæs awriten æfter ðæm nietenum ðæt ða heargas wæron atifrede, forðæm ðeah ðe ful monige mid gerisenlicum weorcum arisen from eorðan, mid ungerisenlicum gewilnungum ðissa worldðinga hie hie selfe alecgeað on eorðan. Forðy wæs swiðe wel gecweden ðæt hit wære atiefred, forðon ðonne mon smeað on his mode ymb hwelc eorðlic ðing, ðonne deð he swelce he hit amete & atifre on his heortan, & swæ tweolice & unfæstlice he atifreð ðæs ðinges onlicnesse on his mode þe he ðonne ymb smeað. Eac is to wiet*o*nne ðæt ærest bið se wah ðurhðyrelod, & siððon mon wyrcð duru to. Gif sio ðonne ontyned bið, ðonne mæg mon gesion gif ðær hwelc diglu scond inne bið, swæ se witga dyde. Feorrone ðu meaht gesion, gif se wag bið ðyrel, ac ðu ne meaht gesion hwæt ðærinne bið gehyddes, buton ðu ða duru antyne. Swæ ðu meaht ælcne unðeaw on ðæm men ærest be sumum tacnum ongietan, hwæs ðu wenan scealt, ær he hit mid wordum oððe mid weorcum cyðe. Siððan he hit ðonne mid ðara aðrum cyð, ðonne bið sio duru ðære unryhtwisnesse ontyned ðæt ðu meaht gesion eall ðæt yfel openlice ðæt ðærinne luta ð. Monige hiera ðonne sindon swiðe liðelice to ðreageanne, ðonne hie of yflum willan ne gesyngað, ac of unwisdome & ungewisses oððe ungewaldes oððe of

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the earth like the reptiles, but is somewhat raised from the earth like the beasts; but, from the desire of worldly fame and cupidity, he is improperly inclined to earthly things, as the beast from greediness bends to the earth. There were also seen painted on the wall all the idols of the people of Israel, and also the cupidity which St. Paul said was the companion of idols and vanity. It is very rightly written that after the beasts the idols were painted, because, although very many are elevated from the earth with proper works, they lay themselves on the earth with improper desires of earthly things. Therefore it was very well said that it was painted, because, when a man meditates in his heart about any earthly thing, he, as it were, draws and paints it in his heart, and thus he dubiously and unfirmly paints the likeness

dan wuhta, ac [biþ] hwæthwugu úpahæfen sua þæt neat from eorþan; ac for þære gewilnunga woroldgielpes & gietsunga he onlytt ungerisenlice to þissum eorþlicum, sua þæt neat for gifernesse onlýt to þære eorþan. Eac wæs gesewen on þæm wage atifred ealle þa heargas Israhela folces, & eac sio gitsung þe sanctus Paulus cuæþ þæt wære hearga & idelnesse gefera. Suiþe ryhtlice hit wæs awriten æfter þæm nitenum þæt þa heargas wæron atiefrede, forþam þeah þe ful monige mid gerisenlicum weorcum arisen from eorþan, mid ungerisenlicum gewilnungum þissa woroldþinga hie hie selfe alecgeaþ on eorþan. Forþy wæs suiþe wel gecueden þæt hit wære atiefred, forþæm þonne mon smeaþ on his mode ymb hwelc eorþlic þing, þonne deþ he suelce he hit amete & atiefre on his heortan, & sua tweolice & unfæsþlice he atiefreþ þæs þinges onlicnesse on his mode þe he þonne ymb smeaþ. Eac is to wietanne þæt æresþ biþ se wáh þurhþyrelod, & siþþan mon wyrcþ duru to. Gif sio þonne ontyned biþ, þonne mæg mon geseon gif þær hwelc dieglu scond inne biþ, sua se witga dyde. Feorrane þu mealt geseon, gif se wáh biþ þyrel, ac þu ne mealt geseon hwæt þærinne biþ gehyddes, buton þu þa duru ontyne. Sua þu mealt ælcne unþeaw on þæm menn æresþ be sumum tacnum ongietan, hwæs þu wenan scealt, ær he hit mid wordum oþþe mid weorcum cyþe. Siþþan he hit þonne mid þara awþrum cyþ, þonne biþ sio duru þære unryhtwisnesse ontyned þæt þu mealt geseon eall þæt yfel openlice þæt þærinne lutaþ. Monige hira þonne sindon suiþe liþelice to þreageanne, þonne he of yfelum willan ne gesyngaþ, ac óf unwisdome & ungewisses oþþe ungewealdes oþþe of

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of the thing he meditates on in his mind. It is also to be known that the wall is first pierced, and then a door is added. If then the door is thrown open, we can see if there is any shameful secret inside, as the prophet did. Thou canst see from afar, if the wall is pierced, but thou canst not see what is hidden inside unless thou open the door. So thou canst first infer some vice in a man from certain signs, what thou shalt expect, before he reveal it with words or deeds. When he reveals it with either of them, the door of unrighteousness is thrown open, so that thou canst openly see all the evil that therein lurks. And many of them are to be chided very gently, when they do not sin from evil will, but from imprudence, and unwittingly or involuntarily, or from instincts of the flesh, or from want of firmness,

flæsclicum gecynde oððe of wacmodnesse & of unbieldo oððe of untrymnesse modes oððe lichoman. Forðæm is swiðe micel niedðearf ðæt mon mid micelre gemetgunge swelcra sċylda ðreaunga geliðigie & gemetgige, forðonþe we ealle, þa hwile þe we libbaþ on ðissum deadlican flæsce, ðære tidernesse & ðære hnescnesse ures flæsces we bioþ underðidde. Be him selfum sceal ælc mon geðencean hu he oðrum deman wille, ðylæs he sie ongieten ðæt he sie onstyred & onæled mid ðæm andan his hieremonna unðeawa, & hæbbe hiene selfne forgietenne. Be ðæm swiðe wel Paulus us manode, þa he cwæð: Gif hwa sie abisgod mid hwelcum scyldum, ge ðonne þe gastlice sindon gelæraþ ða swelcan mid manðwærnesse gaste; gesceawiaþ eow selfe, ðylæs eow becyme costnung. Swelce he openlice cwæde: Ðonne eow mislicia þa medtrymnessa þe ge on oðrum monnum gesioð, ðonne geðence ge hwæt ge sien & hwelce ge sien; forðæm ðæt ge eower mod gemetgien on ðæm niðe, ðonne ge eow selfum ondrædaþ ðæt ðæt ge on oðrum monnum tælaþ. Ond ðeah sindon monige swiðe swiðe to ðreageanne, ðonne hie selfe nyllaþ ongietan hiera scylda, ðæt hie ðonne gehieren ðreagende of ðæs lare(o)wes muðe hu micle byrðenne hie habbaþ on hiera scyldrum [scyldum]; ðonne hie willaþ him selfum ðæt yfel ðæt hie ðurhtugon to swiðe gelihtan, ðæt hie ðonne ondræden for ðæs lareowes ðreaunge ðæt hie hit him gehefgien. Ðæt ðonne bið ðæs recceres ryht ðæt he ðurh ða stemne his lareowdomes ætiewe ðæt wuldor ðæs uplican eðles, & hu monega digla costunga ðæs ealdan feondes lutigeaþ on ðys andweardun life he eac geopenige, ond ðæt he his hieremonna yflu to hnesclice forberan ne sceal, ac mid miclum

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or timidity, or weakness of mind or body. Therefore it is very necessary that the chiding of such sins be tempered and regulated with great moderation, because we all, while we live in this mortal flesh, are subject to the weakness and frailty of our flesh. Let every man consider from his own circumstances how he will judge others, lest it be known that he is excited and inflamed with indignation at the vices of his subjects, and has forgotten himself. Therefore Paul admonished us very well, saying: "If any one be afflicted with any sins, ye who are spiritual instruct such ones with the spirit of humanity; contemplate yourselves, lest temptation assail you." As if he had openly said: "When ye are offended at the weaknesses which

flæsclicum gecynde oððe of wâcmodnesse & of ûnbieldo oððe of untrymnesse modes oððe lichoman. Forðæm is suiðe micel niedðearf ðæt mon mid micelre gemetgunge suelcra scylda ðreaunga geliðige & gemetgie, forðæmðe we ealle, ðe hwile ðe we libbað on ðissum deadlican flæsce, ðærð tidernesse & ðære hnescnesse ures flæsces we beoð underðiedde. Bi him selfum ælc mon sceal geðencean hu he oðrum deman wille, ðylæs he sie ongieten ðæt he sie onstyred & onæled mid ðæm andan his hieremonna unðeawa, & hæbbe hine selfne forgietenne. Be ðæm suiðe wel Paulus ûs manode, ða he cuæð: Gif hwa sie abisegod mid hwelcum scyldum, ge ðonne ðe gæsðlice sindon gelæraðða suelcan mid monnðwærnesse gæste; gesceawiað eow selfe, ðylæs eow becume costung. Suelce he openlice cuæde: Ðonne eow misliciað ða mettrumnessa ðe ge on oðrum monnum geseoð, ðonne geðence ge hwæt ge sien & hwelce ge sien; forðæm ðæt ge eower mod gemetgien on ðæm niðe, ðonne ge eow selfum ôndræda ðæt ðæt ge on oðrum [monnum] tæla. Ond ðeah sindon monige suiðe suiðe to ðreageanne, ðonne hie selfe nyllað ongietan hiera scylda, ðæt hi ðonne gehieran ðreagende of ðæs lariowes muðe hu micle byrðenne hie habbað on hiera scyldum; ðonne hie willað him selfum ðæt yfel ðæt hie ðurhtugon to suiðe gelihtan, ðæt hie ðonne ondræden for ðæs lareowes ðreaunga ðæt hie hit him gehefegigen. Ðæt ðonne bið ðæs recceres ryht ðæt he ðurh ða stemne his lariowdomes ætiewe ðæt wuldor ðæs úplican éðles, & hu moniga digla costunga ðæs ealdan feondes lutigeað on ðys andweardan life he eac geopenige, ond ðæt he his hieremonna yfelu to hnesclice forberan ne sceal, ac mid miclum

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ye see in others, consider what and who ye are, that ye may moderate your angry zeal, when ye fear in yourselves that which ye blame in others." And yet many are to be very severely blamed, when they are unwilling to perceive their sins, that they may be blamed by the teacher's mouth, and hear how great a burden of sins they have; that when they wish to make too light of the evil they have done, they may fear the weight of the teacher's blame. It is the duty of the ruler with the voice of his instruction to display the glory of the lofty regions, and to show how many secret temptations of the old foe lurk in this present life, and not to suffer too gently the sins of his subjects, but correct them with great zeal and severity, lest he be responsible

andan & reðnesse him stiere, ðylæs he sie scyldig ealra hiera scylda, ðonne him hiera na ne ofðyncð. Be ðæm wæs swiðe wel gecweden to Ezechiele: Nim sume tiglan, & lege beforan ðe, & writ on hiere ða burg Hierusalem. And sona æfter ðon he cwæð: Besittað hie utan, & wyrceað oðer fæsten wið hie, & berað hiere hlæd to, & send ðærto gefylceo, & ðerscað ðone weall mid rammum. And eft he him tæhte to fultome ðæt he him gename ane irene hierstepannan, & sette betweoh hiene & ða burg for iserne weall. Hwæt tacnað ðonne Ezechiel se witga buton ða lareowas, to ðæm is gecweden: Genim ðe ane tiglan, & lege beforan ðe, & writ on hiere ða burg Hierusalem? Ða halgan lareowas ðonne him nimað tiglan, ðonne he ðara eorðlicra monna heortan underfoð to læronne. Ðonne hie lecgeað ða tiglan beforan hie, þe him beboden wæs ðæt hie sceoldon ða ceastre Hierusalem on awritan, ðonne hie behealdað ealle ða inngeðoncas hiera modes, & swiðe geornlice giemað ðæt hie ða eorðlican heortan gelæren, & him ætiewen hwelc sie ðære uplican sibbe gesihð, & hu on idelnesse mon ongit Godes ðæt hefonlice wuldor, gif he ne ongit hu maniga costunga ðæs lytegan feondes him onfeallað. Swiðe wel he hit geiecte mid ðissum, þa he cwæð: Ymbsittað ða burg swiðe gebyrdelice, & getrymiað eow wið hie. Ða halgan lareowas ymbsittað þa tiglan, þe sio burh Hierusalem on atifred bið, ðonne hie ðæm menniscan mode, þe ðeah ðæt uplice lif secð, ætiwað hu manega him on ðys andweardum life frecenlice wiðerwearde unðeawas him wiðfeohtað, & hu æghwelc syn bið sætigende ðæs ðeondan monnes. & swæ swæ se here sceolde beon getrymed onbutan Hierusalem, swæ sculon beon

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for all their sins, when he is not at all incensed at them. Therefore it was very well said to Ezekiel: "Take a tile, and lay it before thee, and draw on it the city of Jerusalem." And soon after he said: "Besiege it, and build another fortress against it, and bring up a mound against it, and send armies against it, and batter the wall with rams." And, again, he directed him to protect himself by taking an iron frying-pan, and placing it between himself and the city for an iron wall. What does Ezekiel the prophet signify but teachers, to whom is said: "Take a tile, and lay it before thee, and draw on it the city of Jerusalem?" Holy teachers take a tile, when they undertake the charge of teaching earthly men's hearts. They lay the tile, on which they were

andan & reðnesse him stiere, ðylæs he sie scyldig ealra hira scylda, ðonne him hiera na ne ofðyncð. Be ðæm wæs suiðe wel gecueden to Ezechiele: Nim sume tigelan, & lege beforan ðe, & writ on hiere ða burg Hierusalem. & sona æfter ðæm he cuæð: Besittað hie utan, & wyrceað oðer fæsten wið hie, & berað hiere hlæd tó, & send ðærto gefylcio, & ðerscað ðone weall mid rammum. & eft he him tæhte to fultome ðæt he him gename ane iserne hearstepannan, & sette betweoh hine & ða burg for iserne weall. Hwæt tacnað ðonne Ezechhiel se witga buton ða lareowas, to ðæm is gecueden: Genim ðe ane tigelan, & lege beforan ðe, & writ on hiere ða burg Hierusalem? Ða halgan lareowas ðonne him nimað tigelan, ðonne hie ðara eorðlicra monna heortan underfóð to læronne. Ðonne hie lecgeað ða tieglan beforan hie, ðe him beboden wæs ðæt hi scolden ða ceastre Hierusalem ón áwritan, ðonne hie behealdað ealle ða inngeðoncas hiora modes, & suiðe geornlice giemað ðæt hie ða eorðlican heortan gelæren, & him ætiewen hwelc sie ðære uplican sibbe gesieð, & hu ón idelnesse mán ongiett Godes ðæt hefonlice wundor, gif he ne ongiett hu monega costunga ðæs lytegan feondes him ón fealla. Suiðe wel he hit geicte mid ðysum, ða he cuæð: Ymbsittað ða burg suiðe gebyrdelice, & getrymiað eow wið hie. Ða halgan lareowas ymbsittað ða tieglan, ðe sio burg Hierusalem ón atiefred bið, ðonne hi ðam menniscan mode, ðe ðeah ðæt uplice [líf] secð, ætiewað hu manega him ón ðys andweardum life frecenlice wiðerwearde unðeawas him wiðfeohtað, & hu æghwelc sýn bið sætigende ðæs ðiondan monnes. & suæ suæ se here sceolde bion getrymed onbutan Hierusalem, suæ sculon beon getrymed ða word ðæs

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commanded to draw the city of Jerusalem, before them, when they behold all the thoughts of their minds, and with zealous care instruct worldly hearts, and show them what the sight of exalted peace is, and how a man understands in vain the heavenly wonders of God, if he does not understand how many temptations of the crafty foe assail him. Very well he added these words: "Zealously beset the city, and arm yourselves against it." Holy teachers beset the tile, whereon is drawn the city of Jerusalem, when they show the human mind, which yet seeks exalted life, how many dangerous vices oppose and fight against it in this present life, and how every sin lies in wait for the flourishing man. And as the army was to be arrayed round

getrymed ðа word ðæs sacerdes ymbutan ðæt mod his hieremonna. & ne sceal he no ðæt an bodigean his hieremonnum hu ðа synna him wiðwinnað, ac he him sceal eac cyðan mid hwelcum cræftum he him wiðstondan mæg. Swiðe ryhtlice wæs se eaca ðærto gedon, ðа mon to ðæm witgan cwæð: Wyrceað fæsten ymb ðа burg. Wiotodlice fæsten wyrcð se halga lareow ymb ðа burg ðæs modes þe he gelærð ðone cræft hu hit mæg costungum wiðstondan, & him eac gesægð hu ðæm monnum þe him mægen & cræft wixst, hu him eac hwilum æfter ðæm mægenum eakiað ðа costunga. Be ðæm wæs swiðe ryhte gecweden: Berað hiere to hlæd, & ymbsittað hie, & gað to mid rammum. Ðonne bireð ælc lareow hlæd to ðæs monnes mode, ðonne he him gecyðð hu sio byrðen wixst & hefegað. Eac he arærð ceastre wið Hierusalem, ðonne he ðæm ryhtlicum ingeðonce his hieremonna foresægð ðа dieglan sætinga ðæs lytegan feondes, þe he him wenan mæg. And eac he birð rammas ymbutan ðæt mod his hieremonna, ðonne he him gecyð mid hu scearplicum costungum we sint æghwònan utan behringde, & se weall ures mægenes ðurhðyrelod mid ðæm scearpan rammum ðara costunga. And swæðeah nu, ðeah se lareow ðis eall smealice & openlice gecyðe, ne forstent hit him noht, ne him nohte ðon ma ne beoð forlætna his agna synna, buton he sie onæled mid ryhtwislicum andan wið his hieremonna scylda. Be ðiosum git is swiðe ryhtlice gecweden to ðæm witgan: Genim ðe ane irene hierstepannan, & sete betweoxn ðe & Hierusalem for iserne weall. Ðurh ðа pannan is getacnod se wielm ðæs modes, & ðurh ðæt

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Jerusalem, so are the words of the priest to be arrayed round the mind of his subjects. And he is not only to proclaim to his subjects how sins fight against them, but he is also to show them with what arts they can withstand them. It was besides very rightly said to the prophet: "Construct a fortress round the city." The holy teacher constructs a fortress round the city of the mind, which he teaches the art of withstanding temptations, and tells him how, when a man's virtue and wisdom increase, his temptations also often increase in proportion to his excellence. About which was very rightly said: "Bring a mound against it, and beset it, and attack it with battering-rams." Every teacher brings a mound against the man's mind, when he shows him how the burden grows and oppresses. He also raises a camp against

sacerdes ymbutan ðæt mod his hieremonna. & ne sceal he no ðæt án bodigan his hieremonnum hu ða synna him wiðwinnað, ac he him sceal eac cyðan mid hwelcum cræftum he him wiðstondan mæg. Swiðe ryhtlice wæs se eaca [ðær]to gedón, ða mon to ðæm witgan cuæð: Wyrceað fæsten ymb ða burg. Wiotodlice fæsten wyrcð se halga lariow ymb ða burg ðæs modes ðe he gelærð ðone cræft hu hit mæg costingum wi(ð)stondan, & him eac gesægð hu ðæm monnum ðe him mægen & cræft wiexð, hu him eac hwilum eakiað æfter ðæm mægenum ða costunga. Be ðæm wæs suiðe ryhte gecueden: Berað hire tó hlæd, & ymbsittað hie, & gað tó mid rammum. Donne birð ælc lareow hlæd to ðæs monnes mode, ðonne he him gecyðð hu sio byrðen wiexð & hefegað. Eac he aræð ceastre wið Hierusalem, ðonne he ðæm ryhtlicum inngeðonce his hieremonna foresægð ða dieglan sætenga ðæs lytegan feondes, ðe he him wenan mæg. & eac he bierð rammas ymbutan ðæt mód his hieremonna, ðonne he him gecyð mid hu scearplicum costungum we sint æghwonon utan behringde, & se weall ures mægenes ðurhðyrelað mid ðan scearpan ramman ðara costunga. Ond suaðeah nu, ðeah se lareow ðis eall smealice & openlice gecyðe, ne forstent hit him noht, ne him nohte ðon ma ne beoð forlætna his agna synna, buton he sie onæled mid ryhtwislicum andan wið his hieremonna scylda. Be ðæm is [git] suiðe ryhtlice gecueden to ðæm witgan: Genim ðe ane iserne hierstepannan, & sete betweoxn ðe & Hierusalem for iserne weall. Ðurh ða pannan is getacnod se wielm ðæs modes, & ðurh ðæt isern ðæt mægen ðara ðreatunga.

Jerusalem, when he warns the righteous understanding of his subjects of the secret machinations of the cunning foe, which they are to expect. And also he brings battering-rams round the mind of his subjects, when he shows them with how sharp temptations we are outwardly surrounded on all sides, while the wall of our virtue is pierced with the sharp battering-rams of temptations. And yet, although the teacher preach all this carefully and openly, it avails him nought, nor are his own sins pardoned any the more, unless he be inflamed with righteous zeal against the sins of his subjects. About which is further very rightly said to the prophet: "Take an iron frying-pan, and place it between thee and Jerusalem for an iron wall." By the pan is signified the fervour of the spirit, and by the iron the

isern ðæt mægen ðara ðreatunga. Hwæt is ðinga þe biterre sie on ðæs lareowes mode, oððe hit swiður gehierste & gegremige ðonne se anda ðe for ryhtwisnesse bið upahafen? Mid ðisse pannan hierstinge wæs Paulus onbærned, þa he cwæð: Hwa bið medtrum, ðæt ic ne sie eac for his ðingum sioc? Oððe hwa bið gescended, ðæt me forðæm ne scamige? Ond swæ hwelc swæ mid ðæm Godes andan bið onæled, ne bið he for giemeliste gehiened, ac he bið stranglice wið ða getrymed on ecnesse. Be ðæm wæs swiðe ryhte gecweden to ðæm witgan: Sete iserne weall betweox ðe & ða burh. Ða isernan hierstepannan he tæhte for iserne weall to settonne betweoh ðæm witgan & ðære byrh, forðon nu ða recceras ætiewað swæ strangne andan ðy hie willað ðæt hie hiene eft hæbben on ðæm ecean life betweox him & hiera hieremonnum to isernum wealle, ðæt is to gewitnesse ðæt hit him ne licode, ðeah he hit gebetan ne mealhte. Forðæm ðonne ðæs recceres mod wirð to reðe on ðære ðreaunga, ðonne abirst ðær hwilum hwæthwugu ut ðæs þe he swugian sceolde. Ond oft eac gelimpeð, ðonne he to swiðe & to ðearl(l)ice ðreawian [ðreatian] wile his hieremenn, ðæt his word bioð gehwirfdo to unnyttre ofersprece. Ðonne sio ðreaung bið ungemetgad, ðonne bið ðæt mod ðæs agyltendan mid ormodnesse geðrysced. Forðæm is micel ðearf, ðonne se reða reccere ongit ðæt he his hieremonna mod swiður gedrefed hæfð ðonne he sceolde, ðæt he sona forðæm hreowsige, ðæt he ðurh þa hreowsunga gemete forgifnesse beforan ðære Soðfæstnesse ðæs þe he ðurh ða geornfulnesse his andan gesyngade. Ðæt ilce Dryhten God us bisnade ðurh Moysen, þa he cwæð: Gif hwa gonge bilwitlice mid his friend to wuda treow

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efficiency of reproof. What thing is there that is bitterer in the teacher's mind, or more fries and excites it, than the zeal which is roused in the cause of righteousness? With the frying of this pan Paul was inflamed, when he said: "Who is infirm, and I am not sick on his account? or who is shamed, and I am not ashamed?" And whoever is inflamed with divine zeal is not condemned through negligence, but is strongly fortified against it for ever. About which was very rightly said to the prophet: "Place an iron wall between thee and the city." He directed the prophet to place the iron frying-pan for an iron wall between himself and the city, because the rulers show such severe zeal now, since they wish to have it afterwards in eternal life as an iron wall between themselves and their subjects, to

Hwæt is ðienga ðe bieter[r]e sie on ðæs lareowes mode, oððe hit suiður [ge]hierste & gegremige ðonne se anda ðe for ryhtwisnesse bið úpáhæfen? Mid ðisse pannan hierstinge wæs Paulus onbærned, ða he cuæð: Hwa bið medtrum, ðæt ic ne sie eac for his ðingum seoc? Oððe hwa bið gescended, ðæt me forðæm ne scamige? Ond sua hwelc sua mid ðam Godes andan bið onæled, ne bið he for giemeleste gehiened, ac he bið stranglice wið ða getrymed on ecnesse. Bi ðæm wæs suiðe ryhte gecueden to ðæm witgan: Sete iserne weall betuh ðe & ða burh. Ða isernan hierstepannan he tæhte for iserne weall to settanne betuh ðæm witgan & ðære byrig, forðam nu ða recceras ætiewað sua strang[ne] andan ðy hie wiellað ðæt hie hiene eft hæbben on ðæm ecan life betux him & hiera hieremonnum to isernum wealle, ðæt is tó gewitnesse ðæt hit him ne licode, ðeah he hit gebetan ne mealite. Forðæm ðonne ðæs recceres mod wyrð to reðe on ðære ðreaunga, ðonne abiersð ðær hwilum hwæthwugu út ðæs ðe he sugian sceolde. Ond oft eac gelimpeð, ðonne he to suiðe & to ðearllice ðreapian wile his hieremenn, ðæt his word beoð gehwyrfedo to unnyttre oferspræce. Ðonne sio ðreaung bið ungemetgad, ðonne bið ðæt mod ðæs agyltendan mid ormódnesse geðrysced. Forðæm is micel ðearf, ðonne se reða reccere ongiett ðæt he his hieremonna mód suiður gedrefed hæfð ðonne he scolde, ðæt he sona forðæm hreowsige, ðæt he ðurh ða hreowsunga gemete forgiefnesse beforan ðære Soðfæsðnesse ðæs ðe he ðurh ða geornfulnesse his andan gesyngade. Ðæt ilce Dryhten God ús bisnade ðurh Moysen, ða he cuæð: Gif hwa gonge bilwitlice mid his friend to wuda treow to ceorfanne, & sio æcs ðonne

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show that they did not approve of it, although they could not reform it. But when the ruler's spirit is too severe in reproof, something sometimes breaks forth which he ought to keep silent. And it also often happens that, when he reproves his subjects too severely, his words become perverted to useless loquacity. When the reproof is excessive, the mind of the sinner is driven to despair. Therefore it is very necessary, when the severe ruler perceives that he has afflicted the minds of his subjects more than he ought, for him to repent at once, that through his repentance he may obtain from the Truth forgiveness of the sin he committed through his angry zeal. The same the Lord God illustrated for us through Moses, when he said: "If any one go innocently with his friend to the forest to cut wood, and the

to ceorfanne, & sio æcs ðonne awint of ðæm hielfe, & swæ ungeweal̃des ofsliht his geferan, he ðonne sceal fleon to anra ðara ðreora burga þe to friðstowe gesette sint & libbe, ðylæs hwelc ðara nihstena ðæs ofslægenan for ðæm sare his ehte, & hiene ðonne gefō & ofslea. To wuda we gaþ mid urum freondum swæ oft swæ we sceawiaþ ur(r)a hieremonna unðeawas; & bilwitlice we heawaþ ðone wudu, ðonne we ðara gyltendra scylda mid arfæstes ingeðonces lare anweg aceorfaþ. Ac sio æcs wint of ðæm hielfe, & eac us of ðære honda, ðonne ðonne sio lar wint on reðnesse swiður ðonne mon niede sciele. Sio æcs wint of ðæm hielfe, ðonne of ðære ðreatunga gaþ to stiðlice word, & mid ðæm his freond gewundaþ, oððe ofsliht, ðonne he hiene on unrotnesse oððe on ormodnesse gebringð mid his edwite, ðeah he hit for lufum dō, ðæt he geopenige his unðeawas. Swæðeah ðæt geðreatude mod biþ swiðe hræðe gehwierfed to feounga, gif him mon to ungemetlice mid ðære ðreawunga oferfylgð swiður ðonne mon ðyrfe. Ac se se þe unwærlice ðone wudu hiewð, & swæ his freond ofsliht, him biþ niedðearf ðæt he fleo to ðara ðreora burga anre, ðæt he on sumre ðara weorðe genered, ðæt he mote libban; ðæt is ðæt he gehweorfe to hreowsunga, & swæ fleo to ðara ðreora burga sumre, ðæt is tohopa & lufu & geleafa. Se to anra ðara burga geflihð, ðonne mæg he beon orsorg ðæs monslihtes; ðeah hiene ðær meten ða nihstan ðæs ofslægenan, ne sleaþ hie hiene no; forðæm ðonne se ðearla & se ryhtwisa Dema cymð, se þe hiene on urne geferscipe ðurh flæ(s)ces gecynd gemengde, ne wricð he mid nanum ðingum ða scylde on him, forðæm under his forgifnesse hiene gefriðode sio lufu & se geleafa & se tohopa.

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axe slip from the handle, and he thus involuntarily kill his companion, he shall flee to one of the three cities which are appointed sanctuaries, and live, lest one of the neighbours of the slain man in his anger pursue him, and catch and kill him." We go to the forest with our friends, whenever we observe the faults of our subjects; and we innocently hew wood, when we cut away the sins of the guilty with the instruction of pious thoughts. But the axe slips from the handle, and also out of our hands, when the instruction becomes severer than is necessary. The axe slips from the handle, when too severe words proceed from the reproof, with which one's friend is wounded or slain, when he is brought to sadness or despair by reproaches, although it is done out of love, to show his faults. The rebuked mind is very

awient of ðæm hielfe, & sua ungewealðes ofslieð his geferan, he ðonne sceal fleon to anra ðara ðreora burga ðe to friðstowe gesette sint & libbe, ðylæs hwelc ðara niehstena ðæs ofslægenan for ðæm sare his ehte, & hine ðonne gefoo & ofslea. To wuda we gað mid urum freondum sua oft sua we sceawiað ura hieremonna unðeawas; & bilwitlice we heawað ðone wudu, ðonne we ðara gyltendra scylda mid árfæsðnesse ingeðonces la[re] anweg áceorfað. Ac sio æcs wint of ðam hielfe, & eac us óf ðære honda, ðonne ðonne sio lar wint on reðnesse suiður ðonne mon niede scyle. Sio æcs wient of ðæm hielfe, ðonne of ðære ðreatunga gâð to stiðlico word, & mid ðam his freond gewundað, oððe ofsliehð, ðonne he hine [on] unrotnesse oðð[e] on ormodnesse gebringð mid his edwite, ðeah he hit for lufum dó, ðæt he geopenige his únðeawas. Suaðeah ðæt geðreatade mod bið suiðe raðe gehwierfed to fio[u]nga, gif him mon to ungemetlice mid ðære ðreapunga oferfylgð suiður ðonne mon ðyrfe. Ac se se ðe unwærlice ðone wuda hiewð, & sua his freond ofsliehð, him bið nidðearf ðæt he fleo to ðara ðreora burga anre, ðæt on sumere ðara weorðe genered, ðæt he mote libban; ðæt is ðæt he gehweorfe to hreowsunga, & sua fleo to ðara ðreora burga sumere, ðæt is tohopa & lufu & geleafa. Se to anra ðara burga geflieht, ðonne mæg he bion orsorg ðæs monnsliehtes; ðeah hine ðær meten ða niehstan ðæs ofslægenan, ne slea hi hiene na; forðæm ðonne se ðearla & se ryhtwisa Dema cymð, se ðe hine on urne geferscipe ðurh flæsces gecynd gemengde, ne wriecð he mid nanum ðingum ða scylde on him, forðæm under his forgiefnesse hine gefriedode sio lufu & se geleafa & se tohopa.

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soon turned to hatred, if pursued too much with more reproof than is necessary. But he who carelessly hews the wood, and so slays his friend, must flee to one of the three cities, that he may save himself in one of them, that he may live; that is, he is to turn to repentance, and so flee to one of the three cities, that is, hope, love, and faith. He who flees to one of the three cities need not be apprehensive about the homicide; even if the neighbours of the slain man meet him there, they will not kill him; because, when the severe and righteous Judge comes, who associated with us in the flesh, he will not exact punishment from him for the sin, because under his forgiveness he is protected by love, faith, and hope.

XXII. Hu swiðe se reccere sceal bion on his smeaunga abisgod on [ymb] ðære [ða] halgan æ.

Ac eall ðis areda ð se reccere swiðe ryhte, ðonne he for Godes lufum & for Godes ege deð ðæt ðæt he deð, & ælce dæge geornfullice smeað ða bebodu haligra gewrita, ðætte on him sie uparæred se cræft ðære giemenne ymbe ða foresceawunga ðæs hefonlican lifes, ðone singallice ðisse eorðlican drohtunge gewuna wile toweorpan, buton hiene sio myndgung ðara haligra gewrita onbryrde; forðæm se eorðlica geferscipe hiene tihð on ða lufe his ealdan ungewunan, he sceal simle higian ðæt he weorðe onbryrd & geedniwad to ðæm hefonlican eðle. Ac his mod bið swiðe yðegende & swiðe abisgod mid eorðlicra monna wordum, forðæm hit is openlice cuð ðæt sio uterre abisgung ðissa worldðinga ðæs monnes mod gedrefð, & hiene scofeð hidres ðidres, oððæt he afilð of his agnum willan; ac him bið ðearf ðæt he hiene genime simle be ðære leornunge haligra gewrita, & be ðæm arise. For ðissum ðingum manoda Paulus Timotheum his cniht, & cwæð: Ðonne ic cume, ðonne beo ðu abisgod ymbe rædinge. And eft Dauid be ðæm ilcan spræc, ða he cwæð: Loca, Dryhten, hu swiðe ic lufige ðine æ; ealne dæg ðæt bið min smeaung. Eft be ðys ilcan bebead Dryhten Moyse hu þe sceolde beran ða earce, þa he cwæð: Wyrc feower hringas ælgyldene, & ahoh hie swiðe fæste on ða feower hyrnan ðære earce; & hat wyrcean twegen stengeas of ðæm treowe, þe is haten sethim, ðæt ne wierð næfre forrotod; & befoh utan mid golde; & sting ut ðurh ða hringas bi ðære earce sidan, ðæt hie mon mæge

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XXII. How greatly the ruler is to be engaged in meditating on the holy law.

But the ruler arranges all this very rightly, when he does everything for the fear and love of God, and daily meditates zealously on the commands of the holy Scriptures, that in him the power of the provident care of the heavenly life be exalted, which the habit of this earthly life is ever about to destroy, unless the admonition of the holy Scriptures inspire him; since earthly companionship draws him to the love of his former bad habits, he must ever strive to be inspired and regenerated for the heavenly regions. But his mind fluctuates greatly and is disturbed by the words of earthly men, because it is openly

XXII. Hu swiðe se reccere sceal beon on his smeaunga abisgod ymb ða halgan æ.

Ac eall ðiss aredað se reccere suiðe ryhte, ðonne he for Godes lufum & for Godes ege deð ðæt ðæt he deð, & ælce dæge geornfullice smeað ða bebodu halegra gewrita, ðætte on him sie uppâræred se cræft ðære giemenne ymbe ða foresceawunga ðæs hefonlican lifes, ðonne singallice ðisse eorðlican drohtunge gewuna wile toweorpan, buton hine sio myndgung ðara haligra gewrita onbryrde; forðæm se eorðlica geferscipe hine tieh ð on ða lufe his ealdan ungewunan, h[e] sceal simle higian ðæt he weorðe onbryrd & geedniwad to ðæm hefonlican eðle. Ac his mod bið suiðe ieðegende & suiðe abisgad mid eorðlicra monna wordum, forðam hit is openlice cuð ðætte sio uterre abisgung ðissa woroldðinga ðæs monnes mód gedrefð, & hine scofett hidres ðædres, oððæt he áfielð of his agnum willan; ac [him] bið ðearf ðæt he hine genime simle be ðære leornunge haligra gewrita, & be ðam arise. For ðiosum ðingum manade Paulus Timotheum his cniht, & cuæð: Ðonne ic cume, ðonne beo ðu abisgad ymbe rædinge. & eft Dauit be ðam ilcan spræc, ða he cuæð: Loca, Dryhten, hu suiðe ic lufige ðine æ; ealne dæg ðæt bið mîn smeaung. Eft bi ðys ilcan Dryhten bebead Moyse hu he scolde beran ða earce, ða he cuæð: Wyrc feower hringas ælgyldene, & áhoh hie suiðe fæste on ða feower hyrnan ðære earce; & hat wyrcean twegen stengas of ðæm treowe, ðe is haten sethim, ðæt ne wyrð næfre forrotad; & befoh utan mid golde; & sting út ðurh ða hringas bi ðære earce sidan, ðæt hie man mæge

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known that the outer occupation with worldly matters disturbs the mind of man, and drives it hither and thither, until he falls of his own will; but he must always collect himself and rise again by the study of the holy Scriptures. Therefore Paul admonished his servant Timothy, saying: "When I come, be thou occupied with reading." And again, David spoke about the same, saying: "Behold, Lord, how greatly I love thy law; the whole day it is my contemplation." Again, on the same subject, the Lord directed Moses how the ark was to be carried, saying: "Make four rings of pure gold, and fasten them very securely to the four corners of the ark; and order two poles to be made of the tree which is called sethim, and never rots, and surround them outside with gold; and push them through the rings at the side of the ark, to

beran on ðæm, & læt hie stician ðæron; ne tio hie mon næfre of. Hwæt mæg ðonne elles sio earc tacnian buton ða halgan cyricean, on ðære sculon hangian ða fiower hringas on ðæm feower hyrnum, ðæt sint ða feower hyrnan ðisses middangeardes, binnan ðæm is tobrædd Godes folc, ðæt is utan begyrd mid ðæm feower godspellum? Ða sahlas ðonne, þe mon ða earce bi beran sceal, sticiað ealne weg in on ðæm hringum ða earce mid to beronne, ða bioð geworht of ðæm treowe sethim, ðæt næfre ne rotað. Swæ sindon to secenne stronge & unaðrotene lareowas & ðurhwunigende on þære lare haligra boca, ða simle sceolon bion bodigende ymbe ða anmodnesse ðære halgan gesomnunge, swæ swæ ða anbestungnan sahlas ða earce berað. Ðæt is ðonne ðæt mon ða earce bere on ðæm sahlum, ðæt ða godan lareowas ða halgan gesomnunge beoð lærende þa niewan & þa ungeleaffullan mod mid hiera lare gelæde to ryhtum geleafan. Ða sahlas is beboden ðæt sceoldon bion mid golde befangne. Ðæt is, ðonne þa lareowas mid wordum oðre men lærað, ðæt hie eac selfe on hiera agnum weorcum beorhte scienen. Be ðæm sahlum is swiðe gesceadlice gecweden ðæt hie sculon simle stician on ðæm hringum, & næfre ne moton him beon ofatogene, forðæm is micel niedðearf ðætte ða þe beoð gesette to ðære ðegnunga ðæs lareowdomes ðæt hie næfre ne gewieten from ðære geornfulnesse ðære rædinge & leornunge haligra gewrita. Forðæm is eac gecweden ðætte simle ða ofergyldan sahlas sceoldon stician on ðæm gyldnum hringum, ðylæs hiene ænig wuht gælde ungearewes, ðonne mon ða earce beran sceolde. Ðæt is ðonne ðonne ðara lareowa hieremen hwæthwugu gastlices to him seceað, &

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carry it by, and let them remain there; let no man ever draw them out." What signifies the ark but the holy Church, on which are to hang the four rings at the four corners, that is, the four corners of this world, within which is spread God's people, which is surrounded outside by the four Gospels? The poles, with which the ark was to be carried, remained always inside the rings, to carry the ark with, and were made of the tree sethim, which never rots. So strong and vigorous teachers are to be sought, steadfast in the instruction of the holy books, who are always to proclaim the unanimity of the holy assembly, as the inserted poles bear the ark. The ark is carried by the poles when good teachers instruct the congregation, and lead the young and

bera[n] on ðam, & læt hi stician ðærón; ne tio hie mon næfre of. Hwæt mæg ðonne elles seo earc tacnian buton ða halgan ciricean, on ðære sculon hangian ða feower hringas on ðam feower hyrnum, ðæt sint ða feower hyrnan ðises middangeardes, binnan ðæm is tobrædd Godes folc, ðæt is utan begyrdd mid ðam feower godspellum? Ða saglas ðonne, ðe mon ða earce big beran sceal, sticiað eallne weg inn on ðam hringum ða earce mid to beranne, ða beoð geworht of ðæm treowe 'sethim, ðæt næfre ne rotað. Sua sindon to seceanne stronge & unaðrotene lareowas & ðurhwuniende on ðære lare haligra boca, ða simle sculon bion bodiende ymbe ða anmodnesse ðære halgan gesomnunga, sua sua ða anbestungne saglas ða earce berað. Ðæt is ðonne ðæt mon ða earce bere on ðæm saglum, ðætte ða godan lareowas ða halgan gesomnunge lærende ða niwan & ða ungeleaffullan mod mid hira lare gelæde to ryhtum gelcafan. Ða saglas is beboden ðæt scoldon beon mid golde befongne. Ðæt is, ðonne ða lareowas mid wordum oðre menn lærat, ðæt hi eac selfe on hira agnum weorcum biorhte scinen. Be ðam saglum is suiðe gesceadlice gecueden ðæt hie sculon simle stician on ðam hringum, & næfre ne moton him beon ófatogene, forðæm is micel niedðearf ðætte ða ðe beoð gesette to ðære ðenunga ðæs lareowdomes ðæt hi næfre ne gewiten from ðære geornfulnesse ðære rædinge & leornunge haligra gewrita. Forðæm is eac gecu[e]den ðætte simle ða ofergyldan saglas sceolden stician on ðæm gyldnum hringum, ðylæs hine ænig wuht gælde ungearowes, ðonne mon ða earce beran scolde. Ðæt is ðonne ðonne ðara lareowa hieremenn hwæthwugu gæsðlices to him secað, & hi frinað, ðonne is suið[e] micel

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unbelieving spirits with their doctrine to righteous belief. The poles were to be cased in gold. That means that when the teachers instruct other men with their discourse, they are also themselves to shine brightly with their own works. It was very wisely directed that the poles were always to remain in the rings, and never be pulled out, because it is absolutely necessary that those who are appointed to the ministration of instruction never swerve from the desire of reading and learning the holy Scriptures. Therefore it was also directed that the gold-cased poles were always to remain in the golden rings, lest anything unexpected hindered the ark when it was to be carried. That is, when the subjects of the teachers seek anything spiritual from them,

hie frienaþ, þonne is swiþe micel scand gif he þonne færþ secende hwæt he sellan scyle, þonne he iewan sceolde þæt him mon to ascaþ. Ac þonne sticiaþ þa sahlas swiþe singallice on þæm hringum, þonne þa lareowas simle on hiera heortum smeageaþ þa halgan gewritu. Ond þonne hie hæbbaþ swiþe arudlice þa earce up, þonne hie swiþe hrædlice bioþ gearwe to læronne þætte þonne þearf biþ. Be þæm swiþe wel se forma hierde þære halgan ciricean, þæt is *sanctus* Petrus, manode oþre hierdas, þa he cwæþ: Beoþ simle gearwe to læronne & to forgifonne ælcum þara þe eow ryhtlice bidde ymbe þone tohopan þe ge habbaþ on eow. Swelce he openlice cwæde: Ne brede ge no þa stengeas of þæm hringum, þylæs sio earc sie ungearo to beranne.

XXIII. Hu micel scyle bion þæt toscead, & hu mislice mon scyle men læran mid þæm cræfte þæs lareowdomes.

Nu þonne oþ þis we realiton hwelc se hierde bion sceal; nu we him willaþ cyþan hu he læran sceal, swæ swæ hit lange ær us þære eadgan gemynde wer Gregorius lærde, se wæs oþre noman gecweden Nanzanzenus, he cwæþ: Ne gedafenaþ hit no þæt we ealle men on ane wisan læren, forþæm hie ne sint ealle anes modes & anra þeawa. Forþæm oft sio ilce lar þe oþre [oþrum] hilpeþ, hio dereþ þæm oþrum; swæ swæ monegra cynna wyrta & grasu bioþ gerad, sumu neat batiaþ fore, sumu cwelaþ; swæ swæ mid liþre wistlunge mon hors gestilleþ, swæ eac mid þære ilcan wistlunge mon mæg hund astyrian; swæ bioþ eac monige læcedomas þe sume adle gelytligeaþ, & sume gestrongiaþ; swæ

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and question them, it is a great shame if he goes to seek what he is to give them, when he ought to expound what is asked of him. The poles remain constantly in the rings, when the teachers ever meditate in their hearts on the holy Scriptures. And they raise up the ark very vigorously, when they are quickly ready to teach what is necessary. About which the first shepherd of the holy Church, that is St. Peter, admonished other shepherds very well, saying: "Be ever ready to teach, and grant his request to every one who asks you rightly about the hope ye have in you." As if he had openly said: "Draw not the poles out of the rings, lest the ark be not ready to be carried."

scand gif he ðonne færð secende hwæt he sellan scyle, ðonne he iowan scolde ðæt him mon to ascað. Ac ðonne sticiað ða saglas suiðe singallice on ðæm hringum, ðonne ða lareowas simle on hira heortum smeagað ða halgan gewritu. Ond ðonne hi hebbað suiðe arodlice ða earce úp, ðonne hi suiðe hrædlice bioð gearwe to læranne ðætte ðonne ðearf bið. Bi ðæm suiðe wel se forma hierde ðære halgan ciricean, ðæt is *sanctus* Petrus, manode oðre hierdas, ða he cuæð: Bioð simle gearwe to læranne & to forgiefanne ælcum ðara ðe iow ryhtlice bidde ymbe ðone tohopan ðe ge habbað on eow. Suelce he openlice cuæde: Ne bregden [ge] no ða stengas of ðæm hringum, ðylæs sio earc si úngearo to beranne.

XXIII. Hu micel scyle bion ðæt toscead, & hu mislice mon scyle menn læran mid ðæm cræfte ðæs lareowdomes.

Nu ðonne oð ðiss we rehton hwelc se hierde bion sceal; nu we him willað cyðan hu he læran sceal, sua sua hit lange ær us ðære eadegan gemynde wer Gregorius lærde, se wæs oðrum noman genemned Nanzanzenus, h[e] cuæð: Ne gedafenað hit no ðæt we ealle menn on ane wisan læren, forðam hie ne sint ealle anes modes & anra ðeawa. Forðæm oft sio ilce lár ðe oðrum hielpeð, hio dereð ðæm oðrum; sua sua manegra cynna wyrta & grasu beoð gerad, sumu neat batigað fore, sumu cuelað; sua sua mid liðre wisðlunga mon hors gestilleð, sua eac mid ðære illcan wistlunga mon mæg hund astyrigean; sua beoð eac monige læcedomas ðe sume adle gelytliað, & sume gestrongiað;

XXIII. How great is to be the difference, and how variously men are to be taught with the art of instruction.

Hitherto we have said what the pastor is to be; now we will show him how he is to teach, as the man of blessed memory, Gregory, who was by another name called Nazianzenus, taught it us long before; he said: "It is not proper to teach all men in the same way, because they are not all of the same mind and morals." Because often the same instruction which benefits one injures the other; as is the nature of many kinds of herbs and plants, on which some animals fatten, others die; as with the same gentle whistling with which a horse is soothed a dog can be roused; so also there are many remedies which diminish some diseases and increase others; and bread, which increases the vigour of

eac hlaf þe strongra monna mægen geniclaþ, he gelytlaþ cilda. For ðære ungelicnesse ðara hieremonna sculon bion ungelic ða word ðæs lareowes, ðæt he hiene selfne geðiode to eallum his hieremonnum, to æghwelcum be his andefene, & ðeah hwæðre swæ swiðe swæ he of ðære æwe & of ðære ryhtan lare ne cirre. Hwæt cweðe we ðonne hwelce sien þa ingeðoncas monna buton swelce sumre hearpan strengeas aðenede, þa se hearpere swiðe ungelice tihð and styreð, & mid ðy gedeð ðæt hie noht ungelice ðæm sone ne singaþ þe he wilnaþ? Ealle he gret mid anre honda, ðy þe he wile ðæt hie anne són singen, ðeah he hie ungelice styrige. Swæ sceal æghwelc lareow to anre lufan & to anum geleafan mid anre lare & mid mislicum manungum his hieremonna mod styrigean. On oðre wisan mon sceal manigean weras, on oðre wif; & on oðre wisan ealde, on oðre geonge; & on oðre wisan earme, on oðre eadige; & on oðre wisan ða bliðan, on oðre ða unrotan; & on oðre wisan ða underðieddan, on oðre ða ofer oðre gesettan; & on oðre wisan ða ðeowas, on oðre ða hlafordas; & on oðre wisan ða worldwisan, on oðre ða dysegan; & on oðre wisan ða scamleasan, on oðre ða scamfæstan; & on oðre wisan ða ofermodan, on oðre ða wacmodan; ond on oðre wisan ða ungeðyldegan, on oðre wisan ða geðyldegan; & on oðre wisan ða welwillendan, on oðre ða æfstegan; & on oðre wisan ða bilwitan, on oðre ða felaspræcean; & on oðre wisan ða halan, on oðre ða unhalan; & on oðre wisan ða þe for ege forberaþ ðæt hie yfel ne doð, on oðre wisan ða þe swæ aheardiaþ ðæt hie hit for nanum ege ne forlætaþ; & on oðre wisan ða swiðe swigean, on oðre wisan ða felaidelspræcean; & on oðre wisan ða slawan, on

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strong men, diminishes that of children. Because of the difference of the subjects, the words of the teacher must be different, that he may suit himself to all his subjects, to each according to his capacity, and yet so as not to swerve from lawful and right instruction. What therefore shall we call the thoughts of men but, as it were, the stretched strings of a harp, which the harper very variously draws and touches, and so prevents them from sounding differently from the tune he wishes? He touches them all with the same hand, to make them sound harmoniously, although he touches them differently. So every teacher must arouse the minds of his subjects to the same love and faith, with the same doctrine and various admonitions. In one way men are to be admonished, in another women; in one way the old, in

sua eac hlaf ðe strongra monna mægen gemiclaþ, he gelytlaþ cilda. For ðære ungelicnesse ðara hieremonna sculun beon ungelic ða word ðæs lareowes, ðæt he hiene selfne geþeode to eallum his hieremon(n)um, to æghwelcum be his andefne, & ðeah (h)wæðre sua suiðe sua he of ðære æwe & of ðære ryhtan lare ne cerre. Hwæt cueðe we ðonne hwelce sin ða inngeðoncas mon[n]a buton suelce sumere hearpan strengas aþenede, ða se hearpere suiðe ungelice tieh þ & styreþ, & mid ðy gæde þ ðæt hi nawuht ungelice ðæm sone ne singaþ ðe he wilnaþ? Ealle he gret mid anre honda, ðy ðe he wile ðæt hi anne song singen, ðeah he hie ungelice styrige. S[u]a sceal æghwelc lareow to anre lufan & [to] anum geleafan mid anre lare & mid mislicum manungum his hieremonna mód styrigean. On oðre wisan mon sceal manian weras, on oðre wif; & on oðre wisan ealde, on oðre gionge; & on oðre wisan earme, on oðre eadige; & on oðre wisan ða bliðan, on oðre ða unrotan; & on oðre wisan ða underðieddan, on oðre ða ofer oðre gesettan; on oðre wisan ða ðeowas, on oðre ða hlafurdas; & on [o]ðre wisan ða woroldwisan, on oðre ða dysegan; & on oðre wisan ða scamleasan, on oðre ða scamfæstan; & on oðre wisan ða ofermodan, on oðre ða wácmodan; ond on oðre wisan ða ungeðyldegan, on oðre wisan ða geðyldegan; & on oðre wisan ða welwillendan, on oðre ða æfstegan; & on oðre wisan ða bilwitan, on oðre ða felaspræcan; on oðre wisan ða halan, on oðre ða unhalan; ond on oðre wisan ða ðe for ege forberaþ ðæt hi yfel ne doþ, on oðre wisan ða ðe sua áheardigaþ ðæt hi hit for nanum ege ne forlætaþ; & on oðre wisan ða suiþ[e] suigean, on oðre ða felaidelspræcæn; & on oðre wisan ða slawan, on oðre ða

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another the young; in one way the poor, in another the rich; in one way the cheerful, in another the sad; in one way the subjects, in another those set above others; in one way servants, in another masters; in one way the worldly-wise, in another the foolish; in one way the shameless, in another the modest; in one way the presumptuous, in another the fainthearted; in one way the impatient, in another the patient; in one way the benevolent, in another the envious; in one way the simple, in another the loquacious; in one way the healthy, in another the unhealthy; in one way those who from fear abstain from doing evil, in another those who are so hardened as not to abstain from it for any fear; in one way the very silent, in another those who speak much to no purpose; in one way the slow, in another those who

oðre ða þe bioð to hræde; & on oðre wisan ða manðwæran, on oðre ða grambæran; & on oðre wisan ða eaðmodan, on oðre ða upahæfenan; & on oðre wisan ða anwillan, on oðre ða ungestæððegan & ða unfæstrædan; & on oðre wisan ða ofergifran, on oðre ða fæstendan; & on oðre wisan ða þe mildheortlice hiera agen sellað, on oðre ða þe æfter oðerra monna ierfe flietað, & hie reafiað; & on oðre wisan ða þe nohwæðer ne oðerra monna ne reafiað, ne hiera agen rumedlice ne dælað, on oðre wisan ða þe hiera agen rumedlice sellað, & ne forlætað ðeah ðæt hie oðerra monna ne reafien; & on oðre wisan ða ungemodan, on oðre ða gemodan; & on oðre wisan ða wrohtgeornan þe cease wyrceað, on oðre ða gesibsuman; & on oðre wisan sint to manianne ða þe ða word ðære halgan æ ryhte ne ongietað, on oðre ða þe hie ryhtlice ongietað, & ðeah for eaðmodnesse wandiað ðæt hie hit ne sprecað; & on oðre wisan ða þe fulfremede ne bioð nohwæðer ne on ieldo ne on wisdome, & ðeah for rædwilnesse to fóð, on oðre wisan ða þe medomlice & wel mægon læran, & him ðeah ondrædað for eaðmodnesse ðæt hie hit forðy forlætað; & on oðre wisan ða þe ðisse hwilendlican áre wilniað, & him nan geswinc ne ðyncð ðæt hie hie hæbben, on oðre ða þe him ðyncð micel earfoðu & micel geswinc to habbanne, & hiera swæðeah wilniað; & on oðre wisan ða þe beoð mid sinscipè gebundene, on oðre ða þe bioð frio ðara benda; & on oðre wisan ða þe ða ðurhtogenan synna wepað, on oðre ða þe ða geðohtan wepað; & on oðre wisan ða þe ða ærgedonan wepað, & ðeah ne forlætað, on oðre ða þe hie forlætað & swæðeah ne wepað; & on oðre wisan ða þe ða unalifendan ðing doð, & hie eac herigeað, on oðre

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are too hasty; in one way the humane, in another the cruel; in one way the humble, in another the proud; in one way the steadfast, in another the fickle and inconstant; in one way the over-greedy, in another the abstinent; in one way those who generously give away their own, in another those who strive for the property of others, and rob them; in one way those who neither rob other men nor generously distribute their own, and in another those who generously distribute their own and yet do not refrain from robbing other men; in one way the quarrelsome, in another the peaceful; in one way the lovers of strife who breed dissensions, in another the peace-makers; in one way are to be admonished those who do not rightly understand the words of the holy law, in another those who rightly understand

ðe beoð to hrade; & on oðre wisan ða manðuæra(n), on oðre ða gram*bæran*; & on oðre wisan ða eaðmodan, on oðre ða úpâhæfenan; & on oðre wisan ða anwillan, on oðre ða ungestæððegan & unfæsðrædan; & on oðre wisan ða ofergifran, on oðre ða fæstendan; & on oðre wisan ða ðe mildheortlice hira agen sellað, on oðre ða ðe æfter oðerra monna ierfe flitað, & hie reafigeað; & on oðre [wi]san ða ð[e] nohwæðer ne oðerra monna ne reafiað, ne hiera agen rumedlice ne dælað, & on oðre wisan ða ðe hira agen rumedlice sellað, & ne forlætað ðeah ðæt hie oðerra monna ne reafien; & on oðre wisan ða ungemodan, on oðre ða gemodan; & on oðre wisan ða wrohtgeornan ðe cease wyrceað, & on oðre ða gesibsuman; ond on oðre wisan sint to manianne ða ðe ða word ðære halgan æ ryhte ne ongietað, on oðre ða ðe hi ryhtlice ongietað, & ðeah for eaðmodnesse wandiað ðæt hi hit ne sprecað; ond on oðre wisan ða ðe fullfremede ne beoð nohwæðer ne on ieldo ne on wisdome, & ðeah for hrædwilnesse to foð, & on oðre wisan ða ð[e] medomlice & wel magon læran, & him ðeah ondræda ð for eaðmodnesse, ðæt hie hit forðy forlætað; & on oðre wisan ða ðe ðisse hwilendlican are wilniað, & him nan gesuinc ne ðyncð ðæt hi hie hæbben, on oðre ða ðe him ðyncð micel earfoðu & micel gesuinc to habbanne, & hiera suaðeah wilniað; ond on oðre wisan ða ðe beoð mid synscipe gebundene, on oðre ða ðe beoð frio ðara benda; & on oðre wisan ða ðe [ða] ðurhtogenan [synna] wepað, on oðre ða ðe ða geðohtan wepað; & on oðre wisan ða ðe ða ærgedonan wepað, & ðeah ne forlætað, on oðre ða ðe hi forlætað, & suaðeah ne wepað; & on oðre wisan ða ðe ða unaliefedan ðing doð, & hie eac heriga ð, & on

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them, and yet from humility hesitate to preach them; in one way those who are not perfect either in age or wisdom, and yet from hasty zeal undertake the office, in another those who are capable of teaching properly and well, and yet from humility are afraid, so that they decline it; in one way those who desire this transitory authority, and think it no trouble to hold it, in another those who think it a great hardship and trouble to hold it, and yet desire it; in one way those who are married, in another those who are free from those bonds; in one way those who bewail the sins they have committed, in another those who bewail those they have meditated; in one way those who bewail those that they formerly committed, and yet do not give them up, in another way those who give them up, and yet do not bewail them; in one way those

wisan ðа þе hie tælað, and hie swæðeah ne forlætað; & on oðre wisan ðа þе mid sumre unryhtwilnunga bioð færinga hrædlice oferswiðede, on oðre ðа þе on ðære synne ealnu weg licgeað, mid geðeahte to gebundene; & on oðre wisan ðа þе ða lytlan scylda oftrædlice wyrceað, on oðre ða þe ða lytlan forgað, & ðeah hwilum ða maran wyrceað; & on oðre wisan ða þe nan god nyllað onginnan, on oðre ða þe hit onginnan willað, & næfre ne geendiað; & on oðre wisan ða þe dearnunga yfel doð, & god eawunga; on oðre wisan ða þe hiera god helað þe hie doð, & ne reccеað ðeah men wenen ðæt hie yfel dón, & eac mid sumum ðingum gedoð ðæt men wenað ðæt hie yfel dón. Hu nyt reahton we nu ond rimdon ða cægea, buton we eac feawum wordum ætiewen hwæt hie healden, & swæ we sweotulost mægen æfter gereccean?

XXIV. Ðætte on oðre wisan sint to manianne weras, on oðre wif.

On oðre wisan sint to manianne weras, on oðre wif. Ða weras mon sceal hefiglicor & stiðlicor læran, & ða wif liohtlicor; forðæm ðæt ða weras higien to maran byrðene, & ða wif mid oleccunga weorðen on gebrohte.

XXV. Ðætte on oðre wisan sint to manianne ða iungan, on oðre ða ealdan.

On oðre wisan sint to læronne ða giungan, on oðre ða ealdan; forðæm oftor mid reðre manunge bioð ða giongan nytwyrðe gedone,

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who do unlawful things, and also praise them, in another those who blame them and yet do not relinquish them; in one way those who are soon overcome by any sudden unrighteous desire, and in another those who are engaged in the sin the whole time, bound to it by design; in one way those who often commit small sins, in another those who forego the small sins and yet sometimes commit the greater; in one way those who will not begin any good, in another those who desire to begin and never accomplish it; in one way those who do evil secretly and good openly, in another those who hide the good they do, and do not care if men think they do evil, and also in some things make men think they do evil. Of what use were it to describe and enumerate the keys without explaining in a few words what they are to lock up, and treating of them hereafter as clearly as we can?

oðre wisan ða ðe hie tælað, & [hi] suaðeah ne forlætað; & on oðre wisan ða ðe mid sumere unryhtwilnunga beoð færinga hrædlice ofersuiðede, on oðre ða ðe on ðære synne ealnu weg licgað, mid geðeahte to gebundene; & on oðre wisan ða ðe ða lytlan scylda oftrædlice wyrceað, on oðre wisan ða ðe ða lytlan forgâð, & ðeah hwilum ða maran wyrceað; & on oðre wisan ða ðe nan gód nyllað onginnan, on oðre ða ðe hit onginnan willað, & næfre ne geendigað; & on oðre wisan ða ðe dearninga yfel doð, & god eawunga, & on oðre wisan ða ðe hira gód helað ðe hie dóð, & ne reccað ðeah menn wenen ðæt hie yfel don, & eac mid sumum ðingum gedoð ðæt menn wenað ðæt hi yfel don. Hu nytt rehton we nu & rimdon ða cæga, buton we eac feawum wordum ætiewen hwæt hie healden, & sua we swiotolusð mægen æfter gereccan?

XXIV. Dætte on oðre wisan sint to monianne weras, on oðre wif.

On oðre wisan sint to manianne weras, on oðre wif. Ða weras mon sceal hefiglecor & stiðlecor læran, & ða wif leohtlecor; forðæm ðæt ða weras higigen to mara[n] byrðenne, & ða wif mid oleccunga weorðen on gebrohte.

XXV. Dætte on oðre wisan sint to monianne ða iungan, on oðre ða ealdan.

On oðre wisan sint to læranne ða iungan, on oðre ða ealdan; forðæm oftor mid reðre manunga beoð ða iungan nytwyrðe gedone,

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XXIV. That men are to be admonished in one way, in another women.

Men are to be admonished in one way, in another women. Men are to be taught more seriously and severely, women more lightly; that the men may aspire to a greater burden, and the women be brought on with flattery.

XXV. That the young are to be admonished in one way, in another the old.

The young are to be taught in one way, in another the old; because the young are more often made useful with zealous admonition, and

& ðа ealdan mid liðelicre bene, swæ hit awriten is on ðære æwe: Ne ðreata ðu na ðone ealdan, ac healsa hiene swæ ðinne fæder.

XXVI. Ðætte on oðre wisan sint to manianne ða welegan, on oðre ða wædlan.

On oðre wisan sint to manianne ða wædlan, on oðre ða welegan. Ða wædlan sint to frebranne & to retanne, ðylæs hie sin to ormode for hiera earfeðum. Ða oðre sint to bregeanne, ðylæs hie sien for hiora wlencium to upahafene. To ðæm wædlan wæs gecweden ðurh Dryhten to ðæm witgan: Ne ondræd ðu ðe, forðæm ðu ne wyrðest gescended. And swiðe hræðe eac æfter ðæm he him olecte, þa he cwæð: Ðu earma, ðu þe art mid ðy storme & mid ðære yste onwend & oferworpen, ðe ic geceas on ðæm ofne þe ðu on wære asoden, ðæt wæs on ðinum iermðum. Ac *sanctus* Paulus ðreade ða welegan, þa he cwæð to his gingran: Sæcgeað ðæm welegum gind ðisne middangeard ðæt hie to ofermodlice ne ðencen, ne to wel ne truwigen ðissum ungewissum welum. Be ðæm we magon swiðe sweotule oncnawan ðæt se eaðmodnesse lareow, ða ða he ymb ða welegan spræc, na ne cwæð: Biddað, ac: Sæcgeað, & bebeodað. And eac we magon oncnawan ðæt, ðæt ða earman & ða untruman sint to retanne, & ða ofermodan & ða upahafenan ne sint to weorðianne, ac ða monn sceal swæ micle ma hatan ðonne biddan swæ mon ongit ðæt hie for ðissum worldwlencium bioð swiður upahafene & on ofermettum aðundene. Be ðæm Crist cwæð on his godspelle: Wa eow welegum, þe eower lufu eall and eower tohopa is on eowrum worldwelum, & ne giemað

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the old with mild intreaties, as is written in the law: "Rebuke not the old man, but intreat him as thy father."

XXVI. That the rich are to be admonished in one way, in another the poor.

The poor are to be admonished in one way, in another the rich. The poor are to be consoled and cheered, lest they despair too much because of their hardships. The others are to be terrified, lest they be too proud of their magnificence. To the poor man was said through the Lord to the prophet: "Fear not, for thou shalt not be confounded." And soon after he soothed him, saying: "Thou poor man, who art prostrated and thrown over with the storm and whirlwind, I have

& ðа ealdan mid ·liðelicre bene, sua hit awriten is on ðære æwe: Ne ðre[a]ta ðu [no] ðone ealdan, ac healsa hine sua sua ðinne fæder.

XXVI. Dætte on oðre wisan sint to manianne ða welegan, ón oðre ða wædlan.

On oðre wisan sint to manianne ða wædla[n], on oðre ða welegan. Ða wædlan sint to frefranne & to retanne, ðylæs hi sien to ormode for hira earfeðum. Ða oðre sint to breganne, ðylæs hi sien for hiera wlencum to úpáhæfene. To ðæm wædlan wæs gecueden ðurh Dryhten to ðæm witgan: Ne ondræd ðu ðe, forðæm ðu ne weorðesð gescended. & suiðe hræðe eac æfter ðæm he him olecte, ða he cuæð: Ðu earma, ðu ðe eart mid ðy storme & mid ðære yste onwend & oferworpen, ðe ic geceas on ðam ofne ðe ðu on wære asoden, ðæt wæs on ðinum iermðum. Ac *sanctus* Paulus ðreade ða welegan, ða he cuæð to his gingrum: Secgað ðæm welegu*m* gind ðisne middangeard ðæt hi to ofermodlice ne ðencen, ne to wel ne truwigen ðissu*m* ungewissu*m* welu*m*. Be ðæm we magon suiðe swutule oncnawan ðæt se eaðmodnesse lareow, ða ða he ymb ða welegan spræc, na ne cuæð: Biddað, ac: Secgað, & bebeodað. & eac we magon oncnawan ðæt, ðæt ða earman & ða untruman sient to retanne, & ða ofermodan & ða úpahafenan ne sient no to weorðianne, ac ða mon sceal [swa] micle ma hatan ðon*ne* biddan sua man ongiet ðæt hie for ðissum woruldwlencum bioð suiður úpáhafene & on ofermettum aðundene. Be ðæm Crist cuæð on his godspelle: Waa ieow welegu*m*, ðe iower lufu eall & eower tohopa is on eowrum woruldwelum, & ne giemað ðæs

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chosen thee in the furnace wherein thou wert melted, that is in thine afflictions." But St. Paul rebuked the rich, when he said to his disciples: "Tell the rich throughout this world that they are not to be too proud in their thoughts, nor trust too much to these uncertain riches." By which we can clearly understand that the teacher of humility, when he spoke of the rich, did not say "Pray," but "Tell, and command." And we can also understand that the poor and weak are to be cheered, and the proud and puffed up are not to be reverenced, but are to be so much the more commanded rather than intreated the more they are seen to be puffed up because of their worldly magnificence and inflated with pride. Of whom Christ spoke in his Gospel: "Woe to you rich men, whose whole love and hope is in your

ðæs ecean gefean, ac gefioð ealle mode ðisses ondweardan lifes genyhte. Ac ðæs is ðearf ðæt mon ðone frefre þe on ðæm ofne asoden bið his ierm̃a, and se is to ðreatianne & to bregeanne, se þe bið upahafen mid ðy gefean & mid ðy gilpe ðisse worlde; ðættę ða sorgfullan ongieten ðæt him becumað ða welan þe him gehatene sint, ðeah hie hie ðonne giet ne gesion; & eac ða welegan ongieten ðæt[te] ða welan þe hie onlociað & habbað, ðæt hie þa habban ne magon. Ac ðæm lareowe is micel ðearf ðæt he ongiete hwa earm sie, hwa eadig, & hwone he læran scile swæ earmne, & hwone swæ eadigne. Forðæm oft se welega & se wædla habbað swæ gehwierfed hiera ðeawum ðæt se welega bið eaðmod & sorgfull, & se wædla bið upahafen & selflice. Forðæm sceal se lareow swiðe hrædlicę wendan his tungan ongean ðæt þe he ongiet ðæt ðæs monnes ingeðonc bið, forðæm ðæt se earma upahafena sie mid his wordum geðreatod & gescended, ðonne he ongiet ðæt hiene ne magon his ierm̃a geðreatian & geeaðmedan. Ac swæ micle liðelicor he sceal oleccean ðæm welegan eaðmodan swæ he ongiet ðæt he eaðmodra bið, ðonne hiene ne magon ða welan forwlencean, þe ælcne ofermodne oðhebbað. & oft eac mon sceal ðone welegan ofermodan to him loccian mid liðelicre olecciunga, forðæm ðæt he hiene to ryhte geweme; forðæm oft hearde wunda bioð mid liðum beðungum gehnescode & gehælede, and eac ða wodðraga ðæs ungewitfullan monnes se ƕæcc gestilð & gehælð mid ðæm ðæt he him olecð æfter his agnum willan. Ne sculon we eac forgitan hu hit wæs be Saule ðæm kyninge: ðonne him se wieðerwearda gast on becom, ðonne gefeng Dauid his hearpan, & gestilde his wodðraga mid ðam gligge.

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worldly riches; ye care not for the eternal joys, but ye delight with all your heart in the enjoyments of this present life." It is necessary to console him who is melted in the furnace of his miseries, and he is to be rebuked and terrified who is puffed up with the joys and glories of this world; that the sorrowful may understand that the riches which are promised to them will come to them, though they do not see them yet, and also that the rich may understand that they cannot retain the riches they look at and possess. It is very necessary for the teacher to know who is poor, who rich, and whom he is to admonish as a poor, whom as a rich man. Because the rich and the poor man often so change their natures that the rich man is humble and sad, and the poor man is puffed up and conceited. Therefore the teacher must

ecan gefean, ac gefeoð ealle mode ðisses andweardan lifes genyhte. Ac ðæs is ðearf ðæt mon ðone frefre ðe on ðæm ofne asoden biþ his iermða, & se is to ðreatiganne & to breganne, se ðe biþ úpáhafen mid ðy gefean & mid ðy gielpe ðisse worulde ; ðætte ða sorgfullan ongieten ðæt him becumaþ ða welan ðe him gehatene sint, ðeah hi hi ðonne gít ne geseon ; & eac ða welegan ongieten ðætte ða welan ðe hie onlociaþ & habbaþ, ðæt hie ða habban ne magon. Ac ðæm lareowe is micel ðearf ðæt he ongiete hwa earm sie, hwa eadig, & hwone he læran scyle sua earmne, & hwane sua eadigne. Forðæm oft se welega & se wædla habbaþ sua gehweorfed hira ðeawum ðæt se welega biþ eaðmod & sorgfull, & se wædla biþ úpáhæfen & selflice. Forðæm sceal se lareow suiðe hrædlice wendan his tungan ongean ðæt ðe he ongiet ðæt ðæs monnes inngeðonc biþ, forðæm ðæt se earma úpahafena s[i]e mid his wordum geðreatod & gescended, ðonne he ongiet ðæt hine ne magon his iermða geðreatigan & gee[a]ðmedan. Ac sua micle liðelecor he sceal olecan ðæm welegan eaðmodan sua he ongiet ðæt he eaðmodra biþ, ðon*ne* hine ne magon ða welan forwlencean, ðe ælcne ofermodne oðhebbaþ. & oft eac mon sceal ðone welegan ofermodan to him loccian mid liðelicre olicunga, forðæm ðæt he hine to ryhte geweeme ; forðæm oft hearda wunda beoð mid liðum beðengu*m* gehnescode & gehælede, & eac ða wodðraga ðæs ungewitfullan monnes se læce gestilð & gehælð mid ðæm ðæt he him olecð æfter his agnum willan. Ne sculon we eac forgietan hu hit wæs be Saúle ðam kyninge : ðon*ne* him se wiðerwearda gæsð on becom, ðon*ne* gefeng Dauid his hearpan, & gestillde his wodðraga mid ðæm glige.

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quickly direct his tongue against what he perceives to be the man's thoughts, that the poor and proud man may be rebuked and humiliated with his words, when he sees that his miseries are not enough to afflict and humble him. But the more gently he must soothe the rich and humble man the more humble he sees that he is, when the riches which puff up all proud men are not able to make him proud. And often also he must attract the rich and proud man with gentle flattery, to entice him to goodness ; because severe wounds are often alleviated and healed with gentle fomentations, and the physician stills and cures the paroxysms of the madman by soothing him according to his own desire. We must not forget how it happened to king Saul : when the evil spirit came upon him, David took his harp, and stilled his par-

Hwæt mæg ðonne elles tacnian Saules ungewitfulnes buton ða upahafenesse ðara welegena? Oððe hwæt is elles getacnod ðurh Dauid buton eaðmodlic lif haligra monna? Forðæm ðonne se unclæna gast becom on Saul, Dauid ðonne mid his sange gemetgode ða wodðrage Saules. Swæ ðonne, ðonne ðæt mod ðara ricena for upahafenesse bið to ierre gehwierfed, ðonne is cynn ðætte we for hiera modes hælo olecende hie on smyltnesse gebrengen mid ure spræce, swæ swæ Dauid dyde Saul mid ðære hearpan. Hwilum eac ðonne mon ðæm ricum cidan sceal, ærest mon sceal sprecan asciende, swelce he be oðrum men sprece & ascige, & gehiere hu he be ðæm deman wille. Ðonne mon ðonne ongiete ðæt he ryhte gedemed hæbbe, & he wene ðæt he ryht be oðrum gedemed hæbbe, ðonne sæcge him mon swiðe gedæftelice for his agnum scyldum, ðylæs ðæt aðundene mod for ðisum hwilendlicum anwalde hit gebelge wið ðone þe him cit, ac ðæt he mid his agnum wisdome & mid his agnum wordum ðone swyran gebigge his agenra ofermetta, ðætte he nane lade ne mæge findan, ac sie swæ mid his agnum wordum gebunden. Forðæm com Naðan to cidanne ðæm kyninge Dauide, & licette, swelce he ymb sumes ðearfan & sumes earmes monnes ryht spræce, & sohte ðæs kyninges dom, & wolde ðæt he ærest hiene be oðrum men gedemde, & siððan gehierde his agne scylde, forðæm ðæt he eft ne meahte ðæm ilcan dome wiðcweðan. & eac se haliga mon ongeat ægðer ge ðæs kyninges scylde ge eac his hatheortnesse & gedyrstignesse, wolde hiene ða ærest gebindan mid his agenre ondetnesse, & forhæl him ðæt he hiene eft ðreatian wolde. Swæ se læce hyt his isern wið ðone mon þe he sniðan wile; wenð, gif he hit him iewe, ðæt he him nylle geðafian ðæt he hiene sniðe. Ac

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oxysms with the music. What else can Saul's madness signify but the pride of the rich? Or what else is signified by David but the humble life of holy men? Therefore, when the unclean spirit came on Saul, David with his song alleviated Saul's fit of madness. So, when the mind of the rich through pride is turned to anger, it is proper for us to heal their mind by soothing them and restoring them to tranquillity by our talk, as David did Saul with the harp. Sometimes also, when we have to rebuke a rich man, we must first speak enquiringly, as if we spoke and asked about another man, and hear how he will judge in his case. And when we see that he has judged rightly, and he himself thinks he has judged rightly in the other's case, we can tell him very adroitly, because of his own sins, lest the mind,

Hwæt mæg ðonne elles tacnian Paules ungewitfullnes buton ða úpahafenesse ðara welegena? Oððe hwæt is elles getacnod ðurh Dauid buton eaðmodlic líf haligra monna? Forðæm ðonne se unclæna gæsð becom on Saul, Dauid ðonne mid his sange gemetgode ða wodðrage Saules. Sua ðonne, ðonne ðæt mod ðara ricena for úpahæfenesse bið to ierre gehwierfed, ðonne is cynn ðætte we for hira modes hælo olicende hi on smyltnesse gebringen mid ure spræce, sua sua Dauid dyde Saul mid ðære hearpan. Hwilum eac ðonne mon ðæm ricum cidan sceal, æresð mon sceal sprecan asciende, suelce he be oðrum menn sprece & ascie, & gehiere hu be ðæm deman wille. Ðonne mon ðonne ongiete ðæt he ryhte gedemed hæbbe, & he wene ðæt he ryht be oðrum gedemed hæbbe, ðonne secge him mon suiðe gedæftelice for his agnum scyldum, ðylæs ðæt aðundne mód for ðissum hwilendlicum anwalde hit gebelge wið ðone ðe him cít, ac ðæt he mid his agnum wisdome & mid his agnum wordum ðone suiran gebiege his agenra ofermetta, ðætte he nane lade ne mæge findan, ac sie sua mid his agnum wordum gebunden. Forðæm com Nathan to cidanne ðæm cyninge Dauide, & licette, suelce he ymb sumes ðearfan & sumes earmes monnes ryht spræce, & sohte ðæs cyninges dóm, & wolde ðæt he æresð hine be oðrum menn gedemde, & siððan gehierde his agne scylde, forðæm ðæt he eft ne meahte ðæm ilcan dome wiðcueðan. & eac se haliga monn [ongeat] ægðer ge ðæs cyninges scylde ge eac his hatheor(t)nesse & gedyrstignesse, wolde hine ða æresð gebindan mid his agenre ondetnesse, & forhæl him ðæt he hine eft ðreatian wolde. Sua se læce hyd his isern wið ðone monn ðe he sniðan wile; wenð, gif he hit him iewe, ðæt he him nylle geðafigean ðæt he hine sniðe. Ac

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puffed up with this transitory authority, be angry with him who rebukes it, and that with his own wisdom and words he may bend the neck of his own pride, that he may not find any excuse, but be thus bound with his own words. Therefore Nathan came to rebuke king David, and pretended to speak of the cause of a poor man, and asked the king's opinion, wishing him first to judge himself by another man, and then hear his own sin, that he might not be able afterwards to dispute the same sentence. And also the holy man perceived both the sin and the hasty temper of the king, and his rashness, and therefore wished first to bind him with his own confession, and concealed from him that he would afterwards rebuke him. So the physician hides his knife from the man he is about to cut, thinking that if he show

grapaþ swiþe fægre ymbutan þæt þæt he sniþan wile, & sniþ swiþe hrædlice. Swæ se witga dyde þone kyning mid his wordum: ic wene þæt he hiene snide slawlicor, gif he him ær sæde þæt he hiene sniþan wolde; þy hit wæs betre þæt he grapude mid þæm bispelle ær, ærþonþe he cidde, swæ se læce grapaþ, & stracaþ, & hyt his seax & hwett, ærþonþe he stingan wille. Se læce, þonne he cymþ þone untruman to sniþanne, ærest he sceawaþ þæt cumbl, & siþþan hiene tweonaþ ymb þæs untruman geþyld, hwæþer he geþafian mæge þæt hiene mon sniþe. Hyt þonne his læceseax under his claþum oþþæt he hiene wundaþ: wile þæt he hit gefrede, ær he hit gesio; forþæm he wenþ, gif he hit ær gesio, þæt he hit wille forsacan.

XXVII. Đætte on oþre wisan sint to manianne þa gladan, on oþre þa unrotan.

On oþre wisan sint to manianne þa bliþan, on oþre þa unrotan. Đæm oferbliþum is to cyþonne þa unrotnessa þa þæræfter cumaþ, & þæm unbliþum sint to cyþonne þa gefean þe him gehatene sint. Geliornigen þa bliþan on þære þreaunga þæt hie him ondræden, & gehieren þa unbliþan þa lean þæs gefean þe hie tohopiaþ. To þæm bliþan is gecweden: Wa eow þe nu hlehhaþ, forþæm ge sculon eft wepan. Gehieren eac þa unrotan þone cwide þe him is to gecweden þurh þone ilcan lareow, þæt is Crist, he cwæþ: Eft ic eow gesio, & þonne blissiaþ eowre heortan, & eowerne gefean eow nan mon æt ne genimþ. Monige beoþ þeah & eac unbliþe þara þe for nanum worl(d)-þingum nahwæþer doþ, buton for þæs blodes styringe & for lichoman

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it him he will not allow him to cut him. But he feels very gently about the part he is going to cut, and cuts very quickly. So the prophet did the king with his words: I think he would not have cut him so soon, if he had told him beforehand that he was going to cut him; therefore it was better for him to feel with the parable before he rebuked, as the physician feels, and strokes, and hides and whets his knife, before he pierces. When the physician comes to cut the patient, he first examines the swelling, and doubts his patience, whether he will submit to be cut. He hides his lancet under his clothes until he wounds him, wishing him to feel it before he sees it; for he thinks that if he see it beforehand he will refuse.

grapaþ suiþe fægre ymbutan þæt þæt he sniþan wile, & sniþ swiþe hrædlice. Sua se witga dyde þone cyning mid his wordum: ic wene þæt he hine snide slaulecor, gif he him ær sæde þæt he hine sniþan wolde; þy hit wæs betre þæt he grapude mid þæm bispelle, ærþonþe he cidde, sua sé læce grapaþ, & straca þ, & hyt his seax & hwæt, ærþonþe he stingan wille. Se læce, þonne he cymþ þone untruman to sniþanne, æresþ he sceawaþ þæt cumbl, & siþþan hine tweonaþ ymb þæs untruman geþyld, hwæþer he geþafian mæge þæt hine mon sniþe. Hyt þonne his læceseax under his claþum oþþæt he hine wundaþ: wile þæt he hit gefrede, ær he hit geseo; forþæm he wenþ, gif he hit ær geseo, þæt he hit wille forsacan.

XXVII. Dætte on oþre wisan sint to manianne þa gladan, on oþre þa u[n]rotan.

O[n] oþre wisan sint to man(i)anne þa bliþan, on (o)þre þa u[n]rotan. Dæm oferbliþum is to cyþanne þa unrotnessa þe þæræfter cumaþ, & þam unbliþum sint to cyþanne þa gefean þe him gehatene sindon. Geliorngen þa bliþan on þære þreaunga þæt hie him ondræden, & gehieren þa unbliþan þa lean þæs gefean þe hie tohopiaþ. To þæm bliþan is gecueden: Wa eow þe nu hliehaþ, forþam ge sculon eft wepan. Gehieren eac þa unrotan þone cuide þe him is to gecueden þurh þo[ne] illcan lareow, þæt is Crist, he cuæþ: Eft ic eow geseo, & þonne blissiaþ eowre heortan, & eowerne gefean eow nan mon æt ne genimþ. Monige beoþ þeah bliþe & eac unbliþe þara þe for nanum woruldþingum nahwæþer doþ, buton for þæs blodes styringe & for

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XXVII. That the glad are to be admonished in one way, in another the sad.

The cheerful are to be admonished in one way, in another the sad. To the overcheerful is to be shown the sadness which follows, and to the sad the joys which are promised them. Let the cheerful learn from the rebuking to fear, and let the sad hear of the rewards of the joy they hope for. To the cheerful is said: "Woe to you who now laugh, for ye shall afterwards weep." Let the sad also hear the saying which is addressed to them by the same teacher, which is Christ; he said: "I shall see you again, and your hearts will rejoice, and no man shall deprive you of your joy." Many however are cheerful and sad, not from any worldly cause, but because of the motion of the blood and

medtrymnesse. Swæðeah is ðæm to cyðanne ðæt hie hie warenigen ægðer ge wið ða ungemetlican blisse ge wið ða ungemetlican unrotnesse, forðæm hiera ægðer astyreð sumne unðeaw, ðeah hie ungewealdes cumen of ðæs lichoman mettrymnesse. Ðæm oferbliðan oft folgað firenlust, & ðæm unrotan irre. Forðæm is micel niedðearf ðæt mon hiene wið ðæt irre an & wið ða ungemetlican sælða warnige, ac eac wið ðæt þe forcuðre bið, þe ðæræfter cymð, ðæt is firenlust & unryhtlicu irsung, ðæt is ðæt mon irsige on oðerne for his gode. Ðonne is micel ðearf, ðonne him mon ðissa twegea hwæðer ondræt swiður ðonne oðer, & wið ðæt winð, ðæt he swæ swiðe wið ðæt winne swæ he on ðæt oðer ne befealle, þe he him ær læs ondred.

XXVIII. Ðætte on oðre wisan sint to manianne ða ealdormen, on oðre ða hieremen.

On oðre wisan sint ðonne to manianne ða underðioddan, on oðre ða ofergesettan. Ða underðioddan mon sceal swæ læran ðæt hie ealles ne sien genæt ne geiermed, & ða ofergesettan mon sceall swæ manian ðæt se hiera folgoð hiene ne oðhebbe. And ða underðioddan ðæt hie wiers ne don ðonne him mon bebeode, & ða ofergesettan ðæt hie him to unaberendlice ne beoden. And ða underðioddan ðæt hie him eaðmodlice underlicggen, & ða ofergesettan ðæt hie gemetlice him ofer sien, ðæt hie magon eac be ðisse bisene ongietan þe him is to gecweden: Bearn, beo ge underðiodde eowrum ieldrum magum on Dryhtne. Ðæm ofergesettan is to gecweden: Ne gremige ge eowru

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bodily weakness. Yet they are to be directed to guard both against immoderate joy and immoderate sadness, because they both stir up some vice, although they arise involuntarily from bodily weakness. The overcheerful are often liable to wantonness, and the sad to anger. Therefore it is very necessary to guard both against anger and excessive prosperity, and also against what is worse, and follows after, which is wantonness and unrighteous anger, that is, being angry with another because of his prosperity. And it is very necessary, when a man dreads either of these two more than the other, and strives against it, that he strive not so earnestly against it as to fall into the other, which he formerly dreaded less.

lichoman medtrymnesse. Suaþeah is þæm to cyþanne, þæt hi hie warenigen ægþer ge wiþ þa ungemetlican blisse ge wiþ þa ungemetlican unrotnesse, forþæm hira ægþer astyreþ sumne unþeaw, þeah hie ungewealdes cumen of þæs lichoman medtrym*n*esse. Þæm oferbliþan oft folgaþ firenlusþ, & þæm unrotan ierre. Forþæm is micel niedþearf þæt mon hiene wiþ þæt irre án & wiþ þa ungemetlican sælþa warenige, ac eac wiþ þæt [þe] forcuþre biþ, þe þæræfter cymþ, þæt is fierenlusþ & unryhtlicu iersung, þæt is þæt mon iersige ón oþerne for his gode. Þon*ne* is micel þearf, þon*ne* him mon þissa tuega hwæþer ondrætt suiþur þon*ne* oþer, & wiþ þæt wienþ, þæt he sua suiþe wiþ þæt winne sua he on þæt oþer ne befealle, þe [he] him ær læs ondréd.

XXVIII. Dætte on oþre wisan sint to monianne þa ealdormen, on [o]þre wisan þa hieremenn.

On oþre wisan sint þon*ne* to manianne þa underþioddan, on oþre þa ofergesettan. Þa underþieddan mon sceal [sua] læran þæt hie elles ne sien genæt ne geirmed, & þa ofersettan mon sceal sua manian þæt se hiera folgoþ hine ne oþhebbe. & þa underþioddan þæt hie wiers ne dón þon*ne* him man bebeode, ond þa ofergeset[t]an þæt hi him to unáberendlice ne beoden. & þa underþieddan þæt hi him eaþmodlice underlicgen, & þa ofergesettan þæt hie gemetlice him ofer sien, þæt hi magon eac be þisse bisene ongietan þæt him is to gecueden: Bearn, beo ge underþiodde eowrum ieldrum mag*um* on Dryhtne. Þæm ofergeset[t]an is to gecueden: Ne gremigen ge eowru

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XXVIII. That the rulers are to be admonished in one way, in another the subjects.

The subjects are to be admonished in one way, in another those set above others. The subjects are to be so taught as not to be altogether troubled or afflicted, and those set above others are to be warned not to be puffed up by their authority. The subjects not to behave worse than they are commanded to do, and those set above others not to command them too intolerably. The subjects to submit to them humbly, and those set above others to rule them with moderation, which they can also understand from this example, which is addressed to them: "Children, be ye subject to your elder kinsmen in the Lord." To those set above others is said: "Provoke not your children." Let the

bearn. Geleornigen eac ðа bearn ðæt hie swæ hieren hiera ieldrum swæ swæ hie selfe wieten on hiera ingeðonce beforan ðæs diglan Deman eagum ðæt hie hit for Gode doon, & æt Gode ða lean habban willen. Geleornigen eac ða fædras & ða hlafordas ðæt hie wel libbende gode bisene astellen ðæm þe him underðiedde sien. Eac sculon wiotan ða ofer oðre gesettan ðæt ðæt hie unaliefedes ðurhteoð, & oðre menn be ðæm bisenioð, swæ manigra wita hie beoð wyrðe beforan ðæm oðrum swæ swæ hie manna on wón gebrohten, buton he eft self geswice, & swæ manige gecierre swæ he mæst mæge. Forðæm him is swiðe micel ðearf ðæt he swæ micle wærlicor hiene healde wið scylda swæ he geare wietan mæg ðæt he no ana ne forwierð, ðonne he oðrum yfle bysene steleð. Eac sint to manianne ða underðieddan & ða anlepan menn þe æmtige beoð ðæs ðæt hie for oðre menn swincen, ðæt hie huru hie selfe gehealden swæ micle ma swa hie æmettegran beoð ðonne oðre men, ðylæs hie eft weorðen ðearlwislicor gedemde ðonne oðre men. Ða ofer oðre gesettan sint to manianne ðæt hie for hiera hieremonnum [hieremonna] gedwolan ne weorðen gedemde, ðonne hie wenað ðæt hie self (*om.*) hiera selfra gewyrhtum sien clæne. Se æmettega & se anlepa is to manianne ðæt he swæ micle sorgfulra sie ymb hiene selfne, & swæ micle swiður swince swæ hiene læs oðerra monna giemen bisgað. Ða ofergesettan sint to monianne ðæt hie swæ oðerra manna giemenne gefyllen, ðæt hie hie selfe ne forlæten, & eft ymb (*om.*) hie selfe swæ geornfulle sien ðæt hie to slawlice ðara ne giemen þe him befæste sien. Ac ðæm þe ðonne æmettig bið his agenne willan to wyrceanne, to ðæm is gecweden: Ðu slawa, ga ðe to æmethylle, &

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children also learn so to obey their elders, as they themselves know in their hearts before the eyes of the unseen Judge, that they do it for the sake of God, and desire the reward from God. Let the fathers and lords also learn by their good lives to set a good example to their subjects. Those who are set above others must also know that whatever unlawful actions they perform, and thereby set an example to other men, they are worthy of as many punishments more than the others as they have led men astray, unless they afterwards cease, and convert as many as they can. Therefore it is very necessary for him to abstain from sins so much the more carefully as he clearly is able to understand that he does not perish alone when he sets others a bad example. Also the subjects and single men who are not obliged to labour for others are

bearn. Geleornigen eac ðа bearn ðæt hi sua hieren hira ieldrum sua sua hie selfe wieten on hira inngeðonce beforan ðæs dieglan Deman eagum ðæt hi hit for Gode dón, & æt Gode ða lean habban willen. Geleornigen eac ða fæderas & ða hlafurdas ðæt hie wel libben[de] gode bisene astellen ðæm ðe him underðiedde sien. Eac sculun wietan ða ófer óðre gesettan ðæt ðæt hie unaliefedes ðurhteoð, & oðre men bi ðam biesenia ð, sua manegra wieta hie beoð wyrðe beforan ðæm oðrum sua sua he monna on wón gebrohte, buton he eft self gesuice, & sua monige gecierre sua he mæsð mæge. Forðæm [him] is suiðe micel ðearf ðæt he sua micle wærlicor hine healde wið scylda swa he gere witan mæg ðæt he no ana ne forwie ð, ðonne he oðrum yfele bisene stele ð. Eac sint to manianne ða underðioddan & ða anlepan menn ðe æmtige beoð ðæs ðæt hie for oðre menn suincen, ðæt hie huru hie selfe gehealden sua micle ma sua hie æmetegran beoð ðonne oðre menn, ðylæs hie eft wyrðen ðearlwislecor gedemede ðonne oðre menn. Ða ofer oðre gesettan sint to manianne ðæt hie for hira monna gedwolan ne weorðen gedemde, ðonne hie wena ð ðæt hie hira selfra gewyrhtu sien clæne. Sé æmetiga & se a[n]lipa is to manianne ðæt he sua micle sorgfulra sie ymb hine selfne, & sua micle suiður suince sua hine læs oðerra monna giemen bisega ð. Ða ofergesettan sint to monianne ðæt hie sua oðerra monna giemenne gefyllen, ðæt hie hie selfe ne forlæten, ond eft hie selfe sua geornfulle sien ðæt hie to slawlice ðara ne giemen ðe him befæste sien. Ac ðam ðe ðonne æmetig bið his agenne willan to wyrcean(n)e, to ðæm [is] gecueden: Ðu slawa, ga ðe to æmetthylle,

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to be admonished to restrain themselves so much the more as they are freer than other men, lest they be afterwards more severely judged than other men. Those who are set above others are to be warned, lest they be judged after the errors of their subjects, thinking that they are pure by their own merits. The unoccupied and the single man is to be warned to be so much the more careful of himself, and so much the more laborious, as the care of other men engages him less. Those in authority are to be warned so to take charge of other men as not to neglect themselves; on the other hand, not to be so careful of themselves as to care too sluggishly for those who are entrusted to them. But to him who is at liberty to carry out his own will is said: "Thou sluggard, go to an anthill, and observe their proceedings, and learn

giem hu hie doð, & leorna ðær wisdom. Da ðonne þe ofer oðre bion sculon sint swiðe egeslice gemanode mid ðy worde þe man cwæð: Sunu min, gif ðu hwæt gehætest for ðinne freond, ðonne hafast ðu oðrum (*om.*) men (*om.*) ðin wed geseald, & ðu bist ðonne gebunden mid ðæm wordum ðines agnes muðes, & gehæft mid ðinre agenre spræce. Hwelc magon bion maran gehat ðonne mon gehate for his freond ðæt he underfó his saule on his pleoh? Dæt is swelce he hæbbe befæst his hond oðrum menn, ðonne he gebint hiene selfne to him mid his wordum ðæt he sceal niede ða giemenne & ða geornfulnesse ymb ðone habban ðe he ær ne ðorfte, forðæm he hiene hæfð ðonne gehæftne mid his agnum wordum, swelce he sie mid grine gefangen, ðæt he hiene sceal niede tela læran. Dy him is micel ðearf, ðonne he tela lærð, ðæt he eac tela dó, & his lif on nan oðer ne wende, on oðer he lærð. Forðæm he eft sceal beforan ðæm ðearlwisan Deman mid gereclicre race gereccean ðæt he ðæt ilce self dyde þe he oðre men lærde. Ond eft swiðe hræðe æfter ðæm se ilca Salomon cwæð: Dó, min sunu, swæ ic ðe lære: alies ðe selfne; forðon ðu eart on borg gegan ðinum friend. Ac iern nu & onette, awece hiene. Ne geðafa ðu ðinum eagum ðæt hie slapige, ne ne hnappigen ðine bræwas. Swæ hwa ðonne swæ his lif to bisene bið oðrum monnum geset, ne sceal he no ðæt an don ðæt he ana wacige, ac he sceal eac his friend wreccean. Ne ðynce him no genoh ðæt he ana wel libbe, butan eac ða þe he fore beon sceal from ðære slæwðe his synna atio. Dæt is swiðe wel ðær gecweden: Ne slapige no ðin eagan, ne ne hnappigen ðine bræwas. Dæt is ðonne ðæt mon his eagan læte slapan [slapigen] ðæt mon for his

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there wisdom." Those who are to be above others are very terribly warned with the words which were said: "My son, if thou promisest aught for thy friend, thou hast given thy pledge, and thou art bound with the words of thine own mouth, and held by thine own speech." What greater promise can a man make for his friend than that of accepting his soul at his own risk? It is like committing his hand to another, when he binds himself to him with his words that he will necessarily be careful and zealous about him for whom it was not necessary before, because he holds him with his own words, as if he were caught in a trap, and he is obliged to teach him well. Therefore it is very necessary for him, when he teaches well, also to act well,

& giem hu hie doð, & leorna ðær wisdóm. Ða ðonne ðe ofer oðre bion sculon sint suiðe egeslice gemanode mid ðy worde ðe mon cuæð: Sunu min, gif ðu hwæt gehætst for ðinne freond, ðonne hafas ðu ðin we[d] geseald, & ðu bist ðonne gebunden mid ðæm wordum ðines agnes muðes, & gehæft mid ði[n]re agenre spræce. Hwelc magon beon maran gehat ðonne mon gehate for his freond ðæt he underfoo his saule on his pleoh? Ðæt is suelce he hæbbe befæsð his hond oðrum menn, ðonne he gebint hine selfne to him mid his wordum ðæt he sceal niede ða giemenne & [ða] geornfulnesse ymb ðone habban ðe he ær ne ðorfte, forðæm he hine hæfð ðonne gehæftne mid his agnum wordum, suelce he sie mid grine gefangen, ðæt he hine sceal nide tela læran. Ðy him is micel ðearf, ðonne he tela lærð, ðæt he eac tela doo, & his lif ón nan oðer ne wende, on oðer he lærð. Forðæm he eft sceal beforan ðæm ðearlwisan Deman mid gereccelicre rake gereccan ðæt he ðæt ilce self dyde ðe he oðre menn lærde. Ond eft suið(e) hraðe [æfter ðæm] se ilca Salomon cuæð: Dó, min sunu, sua ic ðe lære: alies ðe selfne; forðæm ðu eart on borg began ðinum friend. Ac iern nu & onette, awece hine. Ne geðafa ðu ðinum e[a]gum ðæt hie slapige, ne ne hnappigen ðine bræwas. Sua hwa ðonne sua his lif to bie[sene bið] oðrum monnum geset, ne sceal he no ðæt an dón ðæt he ana wacie, ac he sceal eac his friend wreccan. Ne ðynce him no genog ðæt he ana wel libbe, buton eac ða ðe he fore beon sceal from ðære slæwðe his synna atio. Ðæt is sui(ðe) wel ðær gecueden: Ne slapige no ðin eage, ne ne hnappigen ðine bræwas. Ðæt is ðonne ðæt mon his eage læte slapian ðæt mon for his un-

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without perverting his life contrary to his teaching. Therefore he will afterwards have to prove at length before the severe Judge that he himself performed what he taught others. And again, very soon after the same Solomon said: "Do, my son, as I advise thee: free thyself; because thou hast pledged thyself to thy friend. But run now, and hasten, arouse him. Suffer not thine eyes to sleep, nor let thine eyelids doze." Whoever, then, makes his life an example to others must not only himself keep awake, but must also arouse his friend. Let him not think it enough that he only live well, but he must also draw away those he is set over from the sloth of their sins. It is very well said: "Let not thine eye sleep, nor thine eyelids

unwisdome & for his swongornesse ne mæge ongietan ðа unðeawas ðara ðe him underðiodde bioð. Ac ðonne hnæppiað ure bræwas, ðonne we hwæthwugu stiorwierðes ongietað on ða þe us underðiedde bioð, & we gebærað for ure recceliste swelce we hit nyten; ðonne hnappige we. Ac ðonne we slapað fæste, ðonne we nohwæðer ne hit wietan nyllað ne hit betan nyllað, ne furðum ne reccead hwæðer we hit ó wieten [óngitan], ðeah we hit gecnawan cunnen. Ne slæpð se no fæste, ac hnappað, se þe gecnawan mæg hwæt tælwierðe bið, & swæðeah for his modes swongornesse oððe recceliste forwandað ðæt he bete & ðreage his hieremen be ðæs gyltes andefène. Ærest mon hnappað; gif he ðonne ðære hnappunge ne geswicð [suicð], ðonne hnappað he oð he wierð on fæstum slæpe. Swæ eac oft gebyreð ðæm þe fore oðre men bion sceal, ðonne he hwelc yfel ongiet, & ðæt nyle onweg aceorfan, ðæt ðonne æt nihstan hit wierð to gewunan ðæt he hit ne mæg gebetan, ne furðum ongietan ðæt hit ænig yfel sie. Ac ða sint to manianne þe for oðre bion sculon, ðæt hie geornfullice [geornlice] ða ymb sion þe hie ofer beon sculon, ðæt hie mid ðære geornfulnesse geearnigen ðæt hie sien ðæm hefonlican neatum gelice: þa wæron geeawde, swæ hit awfiten is ðæt hie wæron ymb eall utan mid eagum besett, & eac innane eagna full. Swæ hit is cynn ðætte þa sien þe for[e] oðre beon sculon, ðæt hie ægðer hæbben eagan innan ge utan, ðæt hie mægen ðæm incundan Deman on hiera agnum ingeðonce lician, & eac utane mid godum bisnum hiera agnes lifes hiera hieremonnum bisenigen, & ðætte tælwierðes on him sie, ðæt hie ðæt tælen, & hie forðæm ðreatigen [ðreagen]. Ða underðioddan sint to manianne ðæt hie ðara unðeawas

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doze." A man lets his eye sleep, when from folly and sloth he cannot perceive the vices of his subjects. Our eyelids doze, when we perceive something worthy of correction in our subjects, and from indifference we feign not to know it; then we doze. We are fast asleep, when we will neither acknowledge nor attempt to improve it, nor indeed care to notice it, though we are able to know it. He is not fast asleep, but dozes, who is able to know what is worthy of reproof, and yet from sloth of mind or indifference hesitates reforming and reproving his subjects in proportion to their guilt. At first he dozes; if he does not stop dozing, he dozes until he falls fast asleep. Thus also it often happens to him who has to rule others, that, when he perceives any

wisdome & for his suongornesse ne mæge ongietan ðа unðeawas ðara ðe him underðiedde beoð. Ac ðonne hnæppiað ure brǽwas, ðonne we hwæthwugu steor[weor]ðes ongietað on ða ðe us underðiedde beoð, & we gebærað for ure receliesðe swelce we hit nyten; ðonne hnappige we. Ac ðonne we slapað fæste, ðonne we nohwæðer ne hit witan nyllað ne hit betan nyllað, ne furðum ne re[c]cað hwæðer we hit ongieten, ðeah we hit gecnawan cunnen. Ne slæpð se no fæsðe, ac hnappað, se ðe gecnawan mæg hwæt tælwierðe bið, & suaðeah for his modes swongornesse oððe recelieste forwandað ðæt he bete & ðreage his hieremenn be ðæs gyltes andefne. Æresð mon hnappað; gif he ðonne ðære hnappunge ne swicð, ðonne hnappað he oð he wierð on fæstum slæpe. Sua eac oft gebyreð ðæm ðe for oðre menn beon sceal, ðonne he hwelc yfel ongiett, & ðæt nyle aweg aceorfan, ðæt ðonne æt niehstan hit wyrð to gewunan ðæt he hit ne mæg gebetan, ne furðum ongietan ðæt hit ænig yfel sie. Ac ða sint to manianne ðe fore oðre beon sculan, ðæt hie geornlice ða ymb sion ðe hie ofer beon sculon, ðæt hie ðære geornfulnesse geearnigen ðæt hie sien ðæm hefonlicum neatum gelice: ða wæron geiewde, sua hit awriten is ðæt hie wæron ymb eal utan mid eagum besett, & eac innan eagena full. Sua hit is cynn ðætte ða sien ðe fore oðre beon sculon, ðæt hie ægðer hæbben eagan innan ge utan, ðæt hi mægen ðæm inncundan Deman on hira agnum inngeðonce lician, & eac utane mid godum bisenum hiera agnes lifes hiera hieremonnum bisenigen, & ðætte tælwyrðes [on him] sie, ðæt hie ðæt tælen, & hie forðæm ðreagen. Ða underðioddan sint to manianne ðæt hie ðara unðeawas

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evil, and will not cut it away, he soon gets into the habit of not being able to reform it, or indeed perceiving that it is an evil at all. But those who have to rule others are to be admonished to tend those carefully whom they are to be above, that by their zeal they may merit comparison with the heavenly beasts: it is written that they appeared to be covered outside with eyes, and also full of eyes inside. So also ought they to be who are to rule others, having eyes both inside and outside, that they may please the inner Judge in their own thoughts, and also externally with the good examples of their own life set an example for their subjects, and blame what is blameworthy in them, and rebuke them for it. The subjects are to be warned

þe him ofergesette bioð to swiče & to ðristelice ne eahtigen, ðeah hie ryhte spræce hæbben hiera yfel on him to tælonne; ðylæs hie for þære ryhtlæcinge weorðen upahafene, & on ofermetto gewieten. Ac hie sint swiče georne to manianne ðæt hie for hiera unðeawum hie ne forsion, ne no ðy swiður wið hie ne ðristlæcen. Ac gif hie hwæt swæ healicra yfla on him ongieten ðæt hie hit niede sprecan scielen, ðonne don hie ðæt swiče diegelice betweohx him, & ðeah for Godes ege under ðæm gioke his hlaforddomes ðurhwunigen & hiene for Godes ege weorðigen, swæ mon hlaford sceal. Ac gif we nu onginnað reccean ongemong ðisum ymbe Dauides dæda sume, ðonne magon we ðis spell ðy openlicor gereccean. Hit gelomp æt sumum cirre ðæt he wæs gehyd on anum eorðscræfe mid his monnum. Þa Saul hiene wolde secean uppe on ðæm munte, ða for he forð bie ðæm scræfe če he oninnan wæs, & he his ðær no ne wende. Ða gewearð hiene ðæt he gecierde inn to ðæm scræfe, & wolde him ðær gan to feltune. Ða wæs ðærinne se ilca Dauid mid his monnum, þe lange ær his ehtnesse earfoðlice ðolode. Ða clipodon his ðegnas him to, & hiene bædon, & geornlice lærdon ðæt he hiene ofsloge. Ac he him sona ondwyrde, & him swiče stiernlice stierde, & cwæð ðæt hit no gedafenlic nære ðæt hie slogen Gode gehalgodne kyning, & aras ðeah up, & bestæl hiene to him, & forcearf his mentles ænne læppan to tacne ðæt he his geweald ahte. Hwæt tacnað us ðonne Saul buton yfle hlafordas? Oðče hwæt Dauid buton gode ðeawas? Swæ swæ Saul elles ne mealite his wambe geclæsnian buton he to feltune eode, swæ eac ne magon ða yfelan hlafordas, ðonne hie underfoð yfle geðohtas

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not to discuss the faults of their superiors too much or too boldly, even though they have good cause to blame their faults, lest for their criticisms they be elated and fall into pride. But they are to be warned very earnestly not to despise them for their faults, nor become more presumptuous towards them on that account. But if they see any fault in them so serious that they are obliged to mention it, let them do it very secretly among themselves, and yet for the fear of God continue under the yoke of their rule, and reverence them for the fear of God, as one is bound to reverence one's lord. But if, in the meanwhile, we begin to narrate some of David's deeds, we shall make the argument clearer. It happened once that he was hid in a cave with his men. Saul, wishing to seek him up in the hills, passed by

ðe him ofergesette bioð to suiðe & to ðrisðlice ne eahtigen, ðeah hie ryhte spræce hæbben hiera yfel on him to tælanne; ðylæs hie for ðære ryhtlæcinge weorðen úpahæfene, & on ofermetto gewiten. Ac hie sient suiðe georne to maniganne ðæt hi for hira unðeawum hie ne forsion, ne no ðy suiður wið hi ne ðrisðlæcen. Ac gif h[i]e hwæt sua healicra yfela on him ongieten ðæt hie hit niede sprecan scylen, ðonne don hie ðæt suiðe diegellice betweoxn him, & ðeah for Godes ege under ðæm geoke his hlaforddomes ðurhwunigen & hine for Godes ege weorðigen, sua mon hlaford sceal. Ac gif we nu onginnað ræcan ongemong ðissum ymbe Dauides dæda sume, ðonne magon we ðis spel ðe openlicor gereccean. Hit gelamp æt sumum cierre ðæt he wæs gehyd on anum eorðscræfe mid his monnum. Ða Saul hine wolde secean uppe on ðæm munte, ða for he forð bi ðæm scræfe ðæt he oninnan wæs, & he his ðær no ne wende. Ða gewearð hine ðæt he gecierde inn to ðæm scræfe, & wolde him ðær gán to feltune. Ða wæs ðærinne se ilca Dauid mid his monnum, ðe longe ær his ehtnesse earfoðlice ðolade. Ða cleopedon his ðegnas him to, & hine bædon, & geornlice lærdon ðæt he hine ofsloge. Ac he him sona ondwyrde, & him suiðe stiernlice stierde, & cuæð ðæt hit no gedæfenlic nære ðæt hie slogon Gode gehalgodne kyning, & aras ðeah úp, & bestæl hine to him, & forcearf his mentles ænne læppan to tacne ðæt he his gewald ahte. Hwæt tacnað us ðonne Saul buton yfle hlafurdas? Oððe hwæt Dauid buton gode ðeowas? Swa sua Saul elles ne mealhte his wambe geclænsigan buton he to feltune eode, sua eac ne magon ða yflan hlafurdas, ðonne hie underfóð ða yflan geðohtas

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the cave he was in, not thinking he was there. Then it happened that he went into the cave, wishing to go to stool there. And inside was the same David with his men who had long suffered the hardships of his persecutions. Then his followers called to him, and entreated, and eagerly advised him to kill him. But he soon answered, and very sternly forbade them, saying that it was not befitting to slay a king consecrated to God, yet arose, and stole to him, and cut off a corner of his coat, as a sign of having had him in his power. What is signified to us by Saul but bad masters? Or by David but good servants? As Saul could not purge his stomach without going to stool, so also bad masters, when they receive evil thoughts in their heart, cannot dismiss them without their bursting forth in foul

æt hiera heortan, ðа ær alætan ær hie utaberstað on fullicum weorcum. Swæ swæ Dauid forbær ðæt he Saul ne dorste ofslean for Godes ege & for ðæm ealdum treowum, swæ doð þa æltæwan mod ðara godra esna. Hie forberað æghwelce unryhte tælinge: swæ swæ Dauid forbær ðæt he ne slog Saul (*om.*) mid his sweorde [Saul], swæ hie forberað ðæt hie mid ðæm sweorde hiera tungna tælinge ne sleað hiera hlafordes ðeawas, ðeah hie wieten ðæt hie ealles æltæwe ne sien. Ac gif hie ðonne eallunga forberan ne mægen for hiera agnum unðeawum & for hiera ungestæddignesse ðæt hie hit ne sciren, ðonne sprecen hie ymbe his þa læstan unðeawas & ðæt ðeah swiðe diegollice. Swæ swæ Dauid cearf swiðe diegellice swiðe lytelne læppan of Saules mentelle his ealdhlafordes, swæ doð ða þe hiera hlafordas diegellice tælað, & ðeah swæ swæ hit him no ne derige, ne ne egle. Ac gif hwæm gebyrige ðæt he for his agnum unðeawum on ða tælinge his hlafordes befó, ðonne sceal he hiene selfne swiðe swiðlice forðæm tælan & ðara læstena worda hreowsian. Forðon hit is awriten ðætte Dauid, ða he ðone læppan forcorfedne hæfde, ðæt he sloge on his heortan, & swiðe swiðlice hreowsode ðæt he him æfre swæ ungerisenlice geðenian sceolde, ðeah his ðegnas hiene lærdon ðæt he hiene mid his sweorde sloge. Swæ scule gehwelc mon forberan ðæt he mid ðæm sweorde his tungan his hlaford ne slea; ðæt is, ðeah he hiene mid ryhte tælan mæge, ðæt he hit ne do. Gif him ðonne weas [wealdes] gebyrige oððe ungewealdes ðæt he on ðæs hwæt befoo ðe wið his willan sie, ðeah hit on ðæm ealra læstan ðingum sie, ðeah him is ðearf ðæt he his heortan & his mod mid hreowsunga swiðe pinige, & his agena scylda ongiete, & him selfum

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works. As David forbore slaying Saul for the fear of God and his old allegiance, so do the pious minds of good servants. They abstain from all unrighteous blame: as David forbore slaying Saul with his sword, so do they forbear slaying with the sword of their tongue's blame the reputation of their lord, although they know that it is not altogether perfect. But if they cannot altogether abstain from proclaiming it, because of their own faults and their frivolity, let them speak of his most trifling faults, and that very secretly. As David very secretly cut off a very small corner of Saul's coat, his liege lord, so do those who secretly blame their lords, and yet so that it does not injure or annoy them. But if any one happen to engage in blaming his lord, because of his own

æt hiera heortan, ðа ær alætan ær hie utaberstaþ on fullicum weorcum. Sua sua Dauid forbær ðæt he Saul ne dorste ofslean for Godes ege & for ðæm ealdum treowum, sua doþ ða æltæwan mód ðara godra esna. Hie forberaþ æghwelce unryhte tælinge: sua sua Dauit forbær ðæt he ne slog mid his sueorde Saul, sua hie forberaþ ðæt hie mid ðæm sueorde hiera tungna tælinge ne sleaþ hira hlafurdes ðeawas, ðeah hie wieten ðæt hie elles æltæwe ne sîn. Ac gif he ðonne eallunge forberan ne mæg for hira agnum unðeawum & for hiera ungestæððignesse ðæt hie hit ne sciren, ðonne sprecen hie ymbe his ða læstan unðeawas & ðæt ðeah suiðe diogollice. Sua sua Dauid cearf swiðe digellice suiðe lytelne læppan of Saules mentle his ealdhlafordes, sua doþ ða ðe hira hlafordas diegellice tælaþ, & ðeah sua sua hit him no ne derige, ne ne egle. Ac gif hwæm gebyrige ðæt he for his agnum unðeawum on ða tælinge his hlafordes befoo, ðonne sceal he hine selfne suiðe suiðlice forðæm tælan & ðara læstena worda hreowsian. Forðæm [hit] is awriten ðætte Dauid, ða he ðone læppan forcorfenne hæfde, ðæt he sloge on his heortan, & suiðe suiðlice hreowsade ðæt he him æfre sua ungeriesenlice geðenigan sceolde, ðeah his ðegnas hine ær lærdon ðæt he hine mid his sweorde sloge. Swa scyle gehwelc mon forberan ðæt he mid ðæm sweorde his tungan his hlaford ne slea; ðæt is, ðeah he hine mid ryhte tælan mæge, ðæt he hit ne doo. Gif him ðonne gewealdes gebyrige oððe ungewealdes ðæt on ðæs hwæt befoo ðe wiþ his willan sie, ðeah hit on ðæm ealra læstan [ðingum] sie, ðeah him îs ðearf ðæt he his heortan & his mod mid hreowsunga suiðe p[i]nige, & his agena scylda ongiete, & him selfum

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faults, he must blame himself very severely for it, and regret the most trifling words. Therefore it is written that David, when he had cut off the skirt, struck his heart, and very bitterly repented ever having served him so unbecomingly, although his followers had advised him before to slay him with his sword. So let every one forbear slaying his lord with the sword of his tongue; that is, though he have reason to blame him, that he is not to do so. If he happen, then, voluntarily or involuntarily to engage in anything against his will, although it be in a most trifling affair, it is necessary that he severely punish his heart and mind with repentance, and perceive his own sins, and sentence himself to such a punishment as he thinks his lord would

deme swelc wite swelce he wene ðæt his hlaford him deman wolde, gif he hit wieste; forðæm ðonne we agyltaþ wiþ ða hlafordas, ðonne agylte we wiþ ðone God þe hlafordscipe gescop. Be ðæm ilcan cwæþ Moyses; ða he gehierde ðæt ðæt folc mænde to him & Aronc ymb hiera earfoðu, ða cwæþ he: Hwæt is eower murcung wiþ unc? Hwæt sint wit? Wiþ God ge doþ ðæt ge doþ.

XXIX. Ðætte on oðre wisan sint to manianne ða hlafordas, on oðre ða ðegnas & eac ða ðeowas.

On oðre wisan sint to manianne þa ðeowas, on oðre ða hlafordas. Ða ðeowas sint to manianne ðæt hie simle on him hæbben ða eaðmodnesse wiþ hiera hlafordas. Ða hlafordas sint to manianne ðæt hie [næfre] ne forgieten hu geliic hiera gecynd is, & hu gelice hie sint gesceapene ðæm ðeowum. Ða ðeowas sint to manianne ðætte hie hiera hlafordas ne forsion. Hiera hlafordas hie forsioþ, gif hie his willan & his bebodu forhycgeaþ. Ðæm hlafordum is eac to cyðanne ðætte hie wiþ Gode ofermodgiaþ for his agenre gife, gif hie ne ongietaþ ðæt þa bioþ hiera gelican & hiera efngemæccean on hiera gecynde, ða þe him underðiedde bioþ ðurh Godes gesceafte. Ðæm ðeowan is to cyðonne ðæt he wiete ðæt he nis freoh wiþ his hlaford. Ðæm hlaforde is to cyðonne ðæt he ongite ðæt he is efnðeow his ðeowe. Ðæm ðeowan is beboden, & ðus to cweden: Bioþ ge underðiedde eowrum worldhlafordum. And eft hit is gecweden: Ælc ðara þe sie under ðæm geoke hlafordsciepes, he sceal his hlaford æghwelcre are & weorðscipes wurðne onmunan. And eft hit is gecweden: Ge hlafordas, doþ ge eowrum monnum ðæt ilce

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sentence him to, if he knew it; for when we sin against our lords, we sin against the God who created authority. Moses spoke about the same; when he heard how the people complained to him and Aaron of their hardships, he said: "What is your murmuring against us? What are we? Against God ye do what ye do."

XXIX. That masters are to be admonished in one way, in another servants and also slaves.

Servants are to be admonished in one way, in another masters. Servants are to be admonished always to preserve humility towards their masters. Masters are to be admonished never to forget how similar their nature is, and how similarly to the servants they are created. Servants

deme suelc wite suelce he wene ðæt his hlaford him deman wolde, gif he hit wiste; forðæm ðonne we ágyltað wiþ ða hlafordas, ðonne agylte we wi(þ) ðone God ðe hlafordscipe gescop. Be ðæm ilcan cuæð Moyses; ða he gehierde ðæt ðæt folc mænde to him Arone ymb hiera earfeðo, ða cuæð he: Hwæt is eower murcung wiþ unc? Hwæt sint wit? Wiþ God ge doð ðæt ge doo.

XXIX. Dætte on oðre wisan sint to manianne ða hlafordas, on oðre wisan ða ðegnas & eac ða ðeowas.

On oðre wisan sint to manianne ða ðeowas, on oðre ða hlafordas. Ða ðeowas sint to manianne ðæt hie simle on him hæbben ða eaðmodnesse wiþ hira hlafordas. Ða hlafordas sint to manianne ðæt hie næfre ne forgieten hu gelic hira [ge]cynd is, & hu gelice hi sint gesceapene ðæm ðiowum. Ða ðiowas sint to monianne ðætte hie hiera hlafordas ne forsion. Hiera hlafordas hi forsioð, gif hie his willan & his bebodu forhyggeað. Ðam hlafordum is eac to cyðanne ðætte hie wiþ Gode ofermodgiað for his agenre giefe, gif hie ne ongietað ðæt ða beoð hira gelican & hira efngemæccan on hira gecynde, ða ðe him underðiedde beoð ðurh Godes gesceafte. (Ðæm ðeowan is to cyðonne ðæt he wiete ðæt he nis freoh wiþ his hlaford.) Ðæm hlaforde is to cyðanne ðæt he ongiete ðæt he is efnðeow his ðeowe. Ðæm ðeowan is beboden, & ðus to cueden: Beoð ge underðeodde eowrum woroldhlafordum. & eft hit i[s] gecueden: Ælc ðara ðe sie under [ðæm] gioke hlafordscipes, he sceal his hlaford æghwelcre are & weorðscipes wierðne onmunan. & eft hit is gecueden: Ge hlafordas, doð ge eowrum monnum ðæt ilce

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are to be admonished not to despise their masters. They despise their masters, if they neglect their will and commands. It is also to be made known also to the masters that they are presumptuous towards God for his own gift, if they do not understand that those who are subject to them by the dispensation of God are equals and associates in their nature. The servant is to be told to know that he is not independent of his master. It is to be made known to the master that he is to understand that he is the fellow-servant of his servant. The servant is commanded, and thus addressed: "Be subject to your worldly masters." And again, it is said: "All who are under the yoke of authority must hold their masters worthy of all honour and respect." And again, it is said: "Ye masters, do the same to your men after their measure,

be hiora andefene & gemetgiaþ þone þrean; geþenceaþ þæt ægþer ge hiera hlaford ge eower is on hefonum.

XXX. Dætte on oþre wisan sint to manianne þa dolan, on oþre þa wisan.

On oþre wisan sint to manianne þa þe þisse worlde lotwrenceas cunnon, & þa lufiaþ, on oþre þa medwisan. Ða lytgan sint to manianne þæt hie oferhycgen þæt hie þær wieton, þa samwisan sint to manianne þæt hie wilnien to wiotonne þæt þæt hie nyton. Ðæm lytegan is ærest to beleanne hiera selflice, þæt hie ne wenen þæt hie sin wise. On þæm medwisan is to trymmianne swæ hwæt swæ hie ongietan mægen þæs godcundan wisdomes, forþon, þonne hie nane wuht ne ofermodgiaþ, þonne bioþ þa heortan swiþe gearwe wisdomes to onfonne. Ac ymb þa lytegan we sculon swiþe swiþe swincan þæt hie þone wisdom forlæten þe him selfum þyncþ þætte wisdom sie, & fón to þæm Godes wisdome þe him dysig þyncþ. Ne þearf mon no þone medwisan læran þæt hie þa lotwrenceas forlæte, forþonþe he hie næfþ. Forþæm him is micle ieþre to gestiganne on þone ryhtan wisdom þonne þæm lytegan sie to onbugonne, forþæmþe he biþ ær upahafen on selflice for his lotwrencium. Be þissum ilcan cwæþ *sanctus* Paulus: Swelc eower swelce him selfum þynce þæt he wisust sie on þæm lotwrencium, weorþe þæs ærest dysig, þæt he mæge þonon weorþan wis. Be þæm medwisan is cweden: Ne sculon ge bion to wise æfter þæs lichoman luste. And eft cwæþ Paulus: Ða þe worldmonnum þynceaþ dysige, þa gecist Dryhten, forþæmþe [forþæm þæt] he þa lytegan, þe mid þisum worldwrencium bioþ

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moderating your threats; consider that both their master and yours is in heaven."

XXX. That the foolish are to be admonished in one way, in another the wise.

Those who know and love the wiles of this world are to be admonished in one way, in another the simple. The cunning are to be admonished to despise what they know, the dull-witted to desire to know what they are ignorant of. The conceit of the cunning is first to be blamed, that they may not deem themselves wise. In the simple is to be strengthened whatever they can understand of divine wisdom, because, while they are not at all presumptuous, their hearts are

be hira andefne & gemetgiaþ þone þrean ; geþencaþ þæt ægþer ge hira hlaford ge eower is on hefenum.

XXX. Đætte on oðre wisan sint to manianne þa dolan, on oðre þa wisan.

On oðre wisan sint to man(ian)ne þa þe þisse worulde lotwrenceas cunnon, & þa lufigeaþ, on oðre þa medwisan. Đa lytegan sint to mannianne þæt hi oferhycggen þæt hie þær wieton, þa sarwisan sint to manianne þæt hie wielnien to wietanne þæt þæt hie nyton. Đæm lytegan is æresþ to beleanne hiera selflice, þæt hie ne wenen þæt hie sien wiese. On þæm medwisan is t[o] trymmanne swa [hwæt] sua hie ongietan mægen þæs godcundan wisdomes, forþon, þonne hie nane wuht ne ofermodgiaþ, þon*ne* beoþ þa heortan suiþe gearwe wisdomes to anfonne. Ac ymb þa lytegan we sculon suiþe suiþe suincan þæt hie þone wisdom forlæten þe him selfu*m* þync(þ) þætte wisdom sie, & fon to þæm Godes wisdome þe him dysig þyncþ. Ne þarf mon na þone medwisan læran þæt he þa lotwrencas forlæte, forþonþe he hie næfþ. Forþæm him is micle ieðre to gestieganne on þone ryhtan wisdom þon*ne* þæm lytegan sie to anbuganne, forþæmþe he biþ ær upahæfen on selflice for his lotwrencium. Be þysum illcan cuæþ *sanctus* Paulus : Suelc eower suelce him selfum þynce þætte wisusþ sie on þæm lotwrencu*m*, weorþe þæs æresþ dysig, þæt he mæge þonan weorþan wis. Be þam medwisan is cueden : Ne sculon ge beon to wise æfter þæs lichoman luste. & eft cuæþ Paulus : Đa þe woruldmonnu*m* þyncaþ dysige, þa geciesþ Dryhten, forþæm þæt he þa lytegan, þe mid þissu*m* woroldwrencium

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in a very fit state to receive wisdom. But with the cunning, we must labour hard to get them to forsake the wisdom which they think is wisdom, and take to the wisdom of God, which they think folly. It is not necessary to advise the simple to forsake their wiles, for they have them not. Therefore it is much easier for them to rise to righteous wisdom than it is for the cunning to turn thither, because he was formerly puffed up with conceit because of his wiles. About the same thing St. Paul spoke : " Whoever among you thinks himself the wisest in guiles, let him first become foolish, that he may thence become wise." Of the simple is said : " Ye must not be too wise after the lusts of the body." And again, Paul said : " Those who seem to worldly men foolish, the Lord chooses, to confound the cunning, who

upahafene, gescende. And ðeah oft gebyreð ðæt ða bioð mid liðelicre race gehwirfde, & eft ða medwisan oft mid bisenum gehwirfde. Ðæm lytegan ðonne is betre ðæt hie mid ryhtre race weorðen oferreahte & mid ðære race gebundene & oferswiðde. Ðæm medwisan bið genoh god ðæt he gecnawe oðerra monna weorc untælwyrðe. Be ðæm se æðela lareow *sanctus* Paulus, se sceolde læran ægðer ge wise ge unwise, ða he ongeat ða Ebreas sume wisran, sume medwisran, ða manode he, & cwæð to ðæm gelæredum ðara ealdena boca mid liðelicum wordum: Ðætte nu forealdod is, ðæt is forneah losod. And eft he cwæð to ðæm medwisan ða he ongeat ðæt hie mon mid swerum [sumum] bisenum monian sceolde: Ða halgan men geðafedon on ðisse worlde monig bismer & monige swyngeau & monige bendas & karcernu, hie wæron stænde, & snidene mid snide, hie wæron costode, & mid sweordum hie wæron ofslægene. And eft cwæð Paulus: Gemunað eowerra foregengena ðara þe eow bodedon Godes word, & behealdað hiera liif & hiera forðsiið, & gongað on ðone geleafan. Forðon he ðus cwæð ðæt he ða lotwrenceas oferwunne & oferreahte; & eac ða medwisan to maran onginne mid ðære liðelican bisnunga gespone.

XXXI. Ðætte on oðre wisan sint to manianne ða scamfæstan, on oðre ða scamleasan.

On oðre wisan sint to lærenne ða scamleasan, on oðre ða scamfæstan. Ðæm scamleasan ne wyrð no gestiered butan micelre tælinge & miclum ðrean; þa scamfæstan bioð oft mid gemetlicre lare gebetrode.

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are puffed up with the guiles of this world." And yet it often happens that they are converted with mild arguments, and the simple, again, with examples. It is better for the cunning to be convinced by a righteous argument, and to be bound and overcome by the argument. It is good enough for the simple to know that other men's works are blameless. Therefore the noble teacher, St. Paul, who had to teach both wise and foolish, perceiving some of the Jews to be wiser, others simpler, said, admonishing those learned in the old books with gentle words: "That which is now antiquated, is almost dissolved." And, again, he said to the foolish, perceiving that they ought to be admonished with some examples: "Holy men suffered in this world many indignities and stripes, and many bonds and prisons, they were stoned,

bioð úpahæfene, gescende. & ðeah oft gebyreð ðæt ða bioð mid liðlicre race gehwyrfde, & eft ða medwisan oft mid bisenum gehwyrfde. Dæm lytegan ðonne is betere ðæt hie mid ryhtre race weorðen oferreahte & mid ðære race gebundene & ofersuiðde. Dæm medwisan bið genog god ðæt he gecnawe oðerra monna weorc untælwierðe. Be ðæm se æðela lareow *sanctus* Paulus, se sceolde læra[n] ægðer ge wise ge unwise, ða he ongeat ða Ebreas sume wisran, sume medwisran, ða manode he, & cuæð to ðæm gelæredum ðara aldena boca mid liðelicum wordum: Dætte nu foraldod is, ðæt is forneah losad. & eft he cuæð to ðæm medwisan ða he ongeat ðæt hie mon mid sumum bisnum manian sceolde: Da halgan menn geðafedon on ðisse worlde monig bismer & monige swyngean & monige bendas & carcernu, hie wæron stænde, & snidene mid snide, hie wæron costade, & mid sweordum hi wæron ofslægene. Ond eft cuæð Paulus: Gemunað eowerra foregengena ðara ðe eow bodedon Godes word, & behealdað hiera lif & hira forðsiið, & gongað on ðone geleafan. Forðon he ðus cuæð ðæt he ða lotwrenceas oferwunne & oferreahte; & eac ða medwiisan to maran angienne mid ðære liðelican bisnunga gespone.

XXXI. Dætte on oðre wisan sint to manianne ða scamfæstan, & on oðre ða scamleasan.

On oðre wisan sint to læranne ða scamleasan, on oðre ða scamfæstan. Dæm scamleasan ne wyrð no gestiered butan micelre tælinge & miclum ðrean; ða scamfæstan beoð oft mid gemetlicre lare gebetrode.

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they were sawn with the saw, were tempted, were slain with swords. And again, Paul said: "Remember those who went before you, who preached to you God's word, behold their life and departure, and walk in faith." He spoke thus to overcome and confute their guiles; and also to encourage the simple to greater enterprises, with the gentle example.

XXXI. That the modest are to be admonished in one way, the shameless in another.

The shameless are to be admonished in one way, the modest in another. The shameless cannot be managed without great blaming and threatening, the modest are often improved with moderate in-

Ða scamleasan nyton ðæt hie untela doð, buton hit mon him sægge, & ðeah hit mon him secgge, hie his ne geliefað, buton hiê monige menn forðy tælen. Se scamfæsta hæfð genoh on ðæm to his betrunge ðæt his lareow hiene swiðe lythwon gemyndgige his unðeawa. Done scamleasan mon mæg ðy bet gebetan þe hiene mon swiður ðreað & scent, ac be ðæm scamfæstan hit is nytre ðæt ðæt him mon on tælan wille, ðæt hit mon healfunga sprece, swelce hit mon hwon gehrine. Be ðæm Dryhten swiðe openlice tælde ða scamleasan Iudeas, & cwæð: Eower nebb sint swæ scamlease swæ ðara wifa ðe bioð forelegissa. And eft he olehte ðæm scamfæstan, ða he cwæð: Dære scame & ðære scande þe ðu on iuguðe worhtes ic gedo ðæt ðu forgitst & ðæs bismeres ðines wuduwanhades ðu ne gemanst, forðæm ðæt is ðin Waldend þe ðe geworhte. And eft ða scamleasan Galatas swiðe openlice *sanctus* Paulus tælde, ða he cwæð: Eala ge ungewitfullan Galatæ, hwa gehefgade eow? And eft he cwæð: Swæ dysige ge sint ðætte ðæt ðæt ge gastlice underfengon, ge willað geendian flæsclice. Ða scylda ðara scamleasena he tælde, swelce he efnswiðe him bære, & cwæð: Ic eom swiðe gefionde on Dryhtne ðætte ge æfre woldon ænige wuht eow selfum witan ær ic hit eow wite. Hit is god ðæt ge hit nu wietun. Næron ge noht æmettige, ðeah ge wel ne dyden. Forðæm he spræc ðas word þe he wolde ðara scamleasena scylda tælende geopenian, & ðara scamfæstena giemelieste he wolde mid liðelicum wordum gedieglan.

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struction. The shameless do not know that they do ill, without being told, and when told, they do not believe it, unless many men blame them for it. It is enough to reform the modest man, if his teacher remind him very gently of his faults. The more the shameless man is rebuked and humiliated, the better the chance of improving him, but with the modest man it is better to speak out what one has to blame in him only partially, as if touching it lightly. Therefore the Lord very openly blamed the shameless Jews, saying: "Your faces are as shameless as those of harlots." And again, he soothed the modest, saying: "I will make thee forget the shame and disgrace of thy youth, and thou shalt not remember the reproach of thy widow-

Ða scamleasa nyton ðæt hie untela doð, buton hit mon him secge, & ðeah hit mon him secge, hie his ne geliefað, buton hie monige menn forðy tælen. Se scamfæsta hæfð genoh on ðæm to his bettrunge ðæt his lareow hine suiðe lythwon gemyndgige his unðeawa. Done scamleasan mon mæg ðy bet gebetan ðe hine mon suiður·ðreað & sciend, ac be ðæm scamfæstan hit is nyttre ðæt ðæt him mon on tæla[n] wille, ðæt hit mon healfunga sprece, swelce hit mon hwón gehrine. Be ðæm Dryhten suiðe openlice tælde ða scamleasan Iudeas, & cuæð: Eower nebb sint sua scamleas sua ðara wifa [ðe beoð] forelegnissa. Ond eft he olehte ðam scamfæstan, ða he cuæð: Ðære scame & ðære scande ðe ðu on iugueðe worhtes ic gedoo ðæt ðu forgietsð & ðæs bismeres ðines wuduwanhades ðu ne gemansð, forðæm ðæt is ðin Waldend ðe ðe geworhte. & eft ða scamleasan Galatas suiðe openlice sanctus Paulus tælde, ða he cuæð: Eala ge ungewitfullan Galatæ, hwa gehefegode eow? & eft he cuæð: Sua dysige ge sint ðætte ðæt ðæt [ge] gæsðlice underfengon, ge willað geendigan flæsclice. Ða scylda ðara scamleasena he tælde, suelce he efnsuiðe him bære, & cuæð: Ic eom suiðe gefeonde on Dryhten ðætte ge æfre woldon ænig wuht eow selfum wietan, ær ic hit eow wite. Hit is god ðæt ge hit nu witon. Næron naht æmetige, ðeah ge wel ne dyden. Forðæm he spræc ðas word ðe he wolde ðara scamleasna scylda tælende geopenian, & ðara scamfæstena giemelieste he wolde mid liðelicum wordum gedieglan.

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hood, for it is thy Lord who made thee." And again, St. Paul very openly blamed the shameless Galatians, saying: "Oh, foolish Galatians, who hath afflicted you?" And again, he said: "So foolish ye are, that what ye received spiritually ye wish to end carnally." He blamed the sins of the shameless, as if he suffered equally with them, saying: "I rejoice greatly in the Lord, that ye were ever willing to impute anything to yourselves, before I imputed it to you. It is good that ye do so now. Ye were not unoccupied, though ye did not do well." He spoke these words because he wished to reveal the sins of the shameless by blaming them, and conceal the negligence of the modest with gentle words.

XXXII. Dætte on oðre wisan sint to manianne ða ofermodan & ða upahafenan on hiora mode, on oðre ða earmheortan & ða wacmodan.

On oðre wisan sint to manianne ða modgan & ða fortruwedan, on oðre wisan ða unmodgan & ða unðristan. Ða fortruwudan, ðonne hie him selfum to swiðe truwiað, hie forsioð oðre men, & eac forcweðað. Ða lytelmodan ðonne & ða unðristan, ðonne hie ongietað hiera unbældo & hiera unmihte, hie weorðað oft ormode. Ða modgan ðonne & ða fortruwodan, eall hiera agen ðæt hie synderlice ðencead oððe doð hie wenað ðæt ðæt sie ðæt betste; ac ða unmodegan & ða ungedyrstegan wenað ðæt ðæt swiðe forsewenlic sie ðætte hie doð, & forðon weorðað oft ormode. Ac ðæm lareowe is swiðe smealice to underseceanne be ðæm weorcum ðara ofertruwudena, ðæt hie him gecyðen ðætte on ðæm ðingum þe hie him selfum swæ swiðe licia ð, ðæt hie Gode mislicia ð. Swæ we mægon betst ða gedyrstegan gelæran ðætte, ðonne hie wenen ðæt hie hæbben betst gedon, ðæt we him ðonne secgen ðæt hie hæbben wyrst gedon, ðætte, ðonne hie wenen ðæt hie ðone gilp & ðæt lof begiten hæbben ðæt hie ær wilnodon, ðæt hie ðonne hæbben mid ðy scame geholude. Hwilum eac, ðonne ða fortruwodan & ða anwillan wenað ðæt hie nane scylde ðurhtogen næbben, ðonne magon we hie swæ raðust to ryhte gecyrran ðæt we him sume opene scylde, þe ær ðurhtogen wære, healfunga oðwiten, ðæt hie forðæm scamige, forðæm of ðære scylde ðe he hiene ðonne bereccean [ne] mæg[e], he ongiete ða þe he ðonne deð, ðeah him ðonne ðynce ðæt he

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XXXII. That the proud and puffed up in spirit are to be admonished in one way, in another the humble and faint-hearted.

The proud and presumptuous are to be admonished in one way, in another the humble and diffident. The presumptuous, when too confident in themselves, despise and revile others. The fainthearted and diffident, perceiving their want of courage and strength, often despair. The proud and presumptuous think that all their own special thoughts or deeds are the best; but the humble and timid think that what they do is very contemptible, and therefore often despair. But the teacher

XXXII. Dætte on oðre wisan sint to monianne ða ofermodan & ða úpahæfenan ón hira mode, ón oðre wisan ða earmheortan & ða wácmodan.

On oðre wisan sint to manianne ða modgan & ða fortruwodan, on oðre ða unmodgan & ða unðristan. Ða fortruwodan, ðonne hie him selfum to suiðe truwiað, hie forsioð oðre menn, & eac forcueðað. Ða lytelmodan ðonne & ða unðristan, ðonne hie ongietað hiera unbældo & hiera unmiehte, hie weorðað oft ormode. Ða modgan ðonne & ða fortruwudan, eall hiera agen ðæt hie synderlice ðencead oððe doð hie wenað ðæt ðæt sie ðæt betste; ac ða unmodigan & ða ungedyrstigan wenað ðæt ðæt suiðe forsewenlic sie ðæt(t)e hie dóð, & forðon weorðað oft ormode. Ac ðæm lareowe is swiðe smealice to underseceanne be ðæm weorcum ðara ofertruwedena, ðæt hie him gecyðen ðætte ón ðam ðingum ðe hie him selfum sua suiðe licigað, ðæt hie Gode misliciað. Swa we magon betst ða gedyrstigan gelæran ðætte, ðonne hie wenen ðæt hie hæbben betst gedón, ðæt we him ðonne secgen ðæt hie hæbben wierst gedon, ðætte, ðonne hie wenen ðæt hie ðone gilp & ðæt lóf begieten hæbben ðæt hie ær wilnodon, ðæt hie ðonne hæbben mid ðy scame geholode. Hwilum eac, ðonne ða fortruwudan & ða anwillan wenað ðæt hie nane scylde ðurhtogen næbben, ðonne magon we hi sua raðosð to ryhte gecierran ðæt we him sume opene scylde, ðe ær ðurhtogen wære, healfunga oðwieten, ðæt hie forðæm scamige, forðæm of ðære scylde ðe he hine ðonne bereccan ne mæge, he ongiete ða he ðonne deð, ðeah him ðonne ðynce ðæt he

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must very narrowly investigate the works of the presumptuous, that they may show them that in the things wherein they please themselves so much they displease God. We can best teach the confident by telling them, when they think they have done best, that they have done worst; that, when they think they have attained the glory and praise they desired before, they may find that they have only got disgrace thereby. Sometimes also, when the presumptuous and bold think that they have not committed any sin, we can most readily direct them right by half charging them with some manifest sin, which was formerly committed, that they may be ashamed because of it; that from the sin of which he cannot clear himself he may understand that which he is committing, although it seems to him that he is not doing

nan yfel ne do. Ða fortruwodnesse & ðа anwilnesse an Corintheum Paulus ongeat swiðe wiðerweardne wið hiene, & betweoh him selfum swiðe aðundene & upahafene; swæ ðætte sume cwædon ðæt hie wæron Apollan, sume cwædon ðæt hie wæron Paules, sume Petres, sum cwæð ðæt he wære Cristes. Ac Paulus ða sona ða unclænan scylde beforan him eallum sæde, þe an hiera ealra gewitnesse gedon wæs, & ðagiet ungebett; he cwæð: We gehierdon betweohxn eow unryhthæmed, ge swæ unryht swæ we furðum betweohxn hæðnum monnum ne hierdun, ðæt is ðæt ge sume hæfdon eowre steopmodor, & ge ðæs næfdon nane sorge, & noldon from eow adón ða þe ðæt dydon, ac wæron swæ upahafene swæ ge ær wæron. Swelce he openlice cwæde: Hwæt wille ge for eowerre fortruwodnesse & for eowerre anwilnesse cweðan, hwæs oððe hwæs ge sien? Forðæmþe on þowre towesnesse ge habbað gecyðed ðæt ge ures nanes ne sindon. Ac ða lytelmodan & ða unðristan we magon ðy ieð on ðæm wege gebringan godra weorca, gif we healfunga & ðeah be sumum dæle hiera godan weorc sægeað, forðæm, ðonne we hiera yfel tælað, ðæt we eac hiera god herigen, forðæm ðæt we hiera modes meruwenesse gestiðigen mid ðæm ðæt hie gehieren ðæt we hie herigen, & ðætte eft sien hiera scylda geðreade mid ðæm ðæt we hie tælen. Oft we magon bion swæ nyttran æt him, gif we hie myndgiað hiera godna weorca, & ða secgeað, & gif we hwæt ongietað on him ungesceadwislices gedon, ne sculon we no hie swæ ðréagean swelce hie hit gedon hæbben, ðeah hit gedon sie, ac we sculon him forbeodan ðæt hie huru swæ ne don, swelce hit ðonne giet gedon ne sie, forðæm ðæt sio hering ðe we ær

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any evil. The presumption and obstinacy of the Corinthians Paul saw to be greatly opposed to himself, and he saw that they were very inflated and puffed up among themselves; so that some said they were Apollos's, some Saul's, some Peter's, and one said that he was Christ's. But Paul soon spoke out before them all the unclean sin, which had been done with the knowledge of all of them, and was still unatoned; he said: "We have heard of fornication among you, and worse than any we have heard of even among heathens, that is, that some of you had your step-mothers, and ye were not troubled at it, and would not put away from you those who did so, but were as elated as ye were before." As if he had openly said: "What will ye say for your presumption

nan yfel ne doo. Ða fortruwodnesse & ða anwilnesse an Corinctheum Paulus ongeat suiðe wiðerweardne wið hine, & betweoh him selfum suiðe aðundene & úpahæfene; sua ðætte sume cuædon ðæt hie wæron Apollan, sume cuædon ðæt hi wæron Saules, sume Petres, sum cuæð ðæt he wære Cristes. Ac Pa[u]lus ða sona ða unclænan scylde beforan him allum sæde, ðe an hiera e[a]lra gewitnesse gedón wæs, & ðagiet ungebet; he cuæð: We gehierdon betueoxn eow unryhthæmed, ge sua unryht sua we furðum betwuxn hæðnum monnum ne hierdon, ðæt [is ðæt] ge sume hæfdon eowre steopmodur, & [ge] ðæs næfdon nane sorge, & noldon from eow adón ða ðe ðæt dydon, ac wæron sua úpahæfene sua ge ær wæron. Suelce he openlice cuæde: Hwæt wille ge for eowerre fortruwodnesse & for eowerre anwilnesse cueðan, hwæs oððe hwæs ge sien? Forðæmðe [on eo]werre towesnesse ge habbað gecyðed ðæt ge ures nanes ne siendon. Ac ða lytelmodan & ða unðriestan we magon ðy ieð on ðæm wege gebringan godra weorca, gif we healfunga & ðeah be sumum dæle heora godan weorc se[c]geað, forðæm ðonne we hira yfel tælað, ðæt we eac hira gód herigen, forðæm ðæt we hira modes me[a]ruwnesse gestiðigen mid ðæm ðæt hie gehiren [ðæt we hi herigen,] & ðætte eft sien hira scylda geðreade mid ðam ðæt we hie tælen. Oft we magon beon sua nyttran æt him, gif we hie myndgiað hira godna weorca, & ða secgeað, & gif we hwæt ongietað on him ungesceadwislices gedoon, ne sculon we no hi ðreagean suelce hie hit gedoon hæbben, ðeah hit gedon sie, ac we sculon him forbeodan ðæt hie huru sua ne dón, suelce hit ðonne giet gedón ne sie, forðæm ðæt sio hering ðe we ær

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and obstinacy, whose ye are? For by your laxity ye have shown that ye belong not to any of us." But we can the more easily bring the fainthearted and diffident on the path of good works by partially mentioning their good works, so that when we blame their faults we may also praise their virtues, that we may strengthen the weakness of their minds by allowing them to hear how we praise them, and again, that their sins may be chastised by our blame. Often we can be more useful to them by reminding them of their good works, and mentioning them, and if we perceive that they have committed an imprudence, we must not blame them as if they had done it, although it be done, but we must forbid them to do so, as if it were not yet done, that our

heredon us gefultume ðæt we hie wiðermode ne gedon us mid ðære tælinge, ac ðæt sio hering getrymme & gemetgige ðæs wacmodan & ðæs unðristan monnes mod wiþ ða tælinge. Be ðæm se ilca Paulus cwæð, ða he ongeat ðæt folc þe Þessolonicensa hatte, ðæt hie on his lare fæste wæron, & ðeah he ongeat ðæt hie gedrefede wæron mid wacmodnesse, forðæmþe hie wendon ðæt hit near worlde endunge wære ðonne hit wære; ða ongan he ærest herigean on him ðæt ðæt he fæstrædes wiste, & sona æfter ðon swiðe liðelice he hirde ða þe he unfæstrædes wiste, & ðus cwæð: We sculon simle sæcgean Gode ðancas for eow broður, swæ swæ hit wel wyrðe is, forðæmþe eower geleafa hæfð oferðungen swiðe monegra oðerra monna, & eower lufu is betweohxn eow swiðe genyhtsumu, swæ ðæt we apostolas sint swiðe gefeonde ealle for eowrum geleafan & for eo(w)rum geðylde. Ac sona æfter ðære liðelican spræce he cwæð: Ic eow healsige broður for ðæm tocyme Dryhtnes Hælendan Cristes & for ure gesomnunge ðæt ge no to hrædlice ne sien astyrede from eowrum gewitte, ne eow to swiðe ne [on]dræda ð for nanes monnes wordum ne for nanes witgan gaste, ne ðeah eow hwelc ærendgewrit cume, swelce hit from us asend sie, & ðæron cyðe ðæt se domes dæg neah sie. Swæ gedyde se soðfæsta lareow ðæt he ærest gehierdun ða heringe þe him licode forðæm ðæt hie æfter ðæm ðy lustlicor gehierden ða lare, ðætte ðæt lof hie to ðæm getrymede ðætte sio monung hie eft ne geðrycte. Ða he ongeat ðæt hie wæron onstyrede mid ðæm wenan ðæt hie ðæs endes swæ neah wendon, ða spræc he swelce he hit ðagit nyste ðæt hie hit him ða iu ondredon, ac forbead him ðæt hit ne sceolde swa weorðan, & wolde

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former praise may prevent their being impatient of our blame, and that the praise may strengthen and regulate the minds of the weak and diffident for the blame. Of which the same Paul spoke when he perceived that the people called Thessalonians were firm in his teaching, and yet troubled with faintheartedness, because they thought the end of the world nearer than it really was; he began first to praise what he knew was their steadfastness, and immediately after, very gently admonished those whom he knew to be weakminded, and spoke thus: "We shall always have to say thanks to God on your account, brothers, as it is well meet, because your faith has surpassed that of many other men, and your love among yourselves is very abundant,

heredon us gefultume ðæt we hie wiðermode ne gedón mid ðære tælinge, ac ðæt sio hering getrymme & gemetgige ðæs wacmodan & ðæs unðristan monnes mód wiþ ða tælinge. Be ðam se ilca Paulus cuæð, ða he ongeat ðæt folc ðe Salonicensa hatte, ðæt hie on his lare fæste wæron, & ðeah he ongeat ðæt hi gedrefde wæron mid wacmodnesse, forðæmðe hie wendon ðæt hit near worulde endunge wære ðonne hit wære; ða ongon he æresð herigean on him ðæt ðæt he fæsðrædes wiste, & sona æfter ðon suiðe liðelice hierd[d]e ða ðe he unfæsðrade wisse, & ðus cuæð: We sculon simle secgan Gode ðoncas for eow broður, sua sua hit wel wierðe is, forðæmðe eower geleafa hæfð oferðungen suiðe monigra oðerra monna, & eower lufu is betweoxn eow suiðe genyhtsumu, sua ðæt we apostolas sint suiðe gefeonde ealle for eowrum geleafan & for eowrum geðylde. Ac sona æfter ðære liðelican spræce he cuæð: Ic eow healsige broður for ðæm tocyme Dryhtnes Hælendan Kristes & for ure gesomnunge ðæt ge no to hrædlice ne sien astyrede from gewitte, ne eow to suiðe ne ondræda ð for nanes monnes wordum ne for nanes witgan gæste, ne ðeah eow hwelc ærendgewrit cume, suelce hit from us send sie, & ðæron cyðe ðæt se domes dæg neah sie. Sua gedyde se soðfæsta lareow ðæt hie æresð gehierdon ða heringe ðe him licode forðæm ðæt hie æfter ðæm ðe lusðlicor gehierden ða lare, ðætte ðæt lof hie to ðæm getrymede ðæt sio manung hie eft ne ðrycte. Ða he ongeat ðæt hie wæron onstyrede mid ðæm wenan ðæt hi ðæs endes sua neah wendon, ða spræc he suelce he hit ðagiet nyste ðæt hie hit him ða io ondredon, ac forbead him ðæt hit ne scolde sua weorðan, & wolde

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so that we apostles all rejoice greatly in your belief and patience." But soon after the gentle speech, he said: "I beseech you, brothers, by the coming of the Lord, our Saviour Christ, and by our congregation, that ye be not too quickly stirred from your senses; nor fear too much for any man's words or any prophet's spirit, or if any letter come to you, as if sent from us, to announce that the day of judgment is near." Thus the trusty teacher made them first hear the praise they liked, that they might afterwards hear the advice more cheerfully, that the praise might strengthen them so as not afterwards to be crushed by the admonition. When he saw that they were stirred by the expectation of their impending end, he spoke as if he did not yet know that they

ðæt hie wenden ðæt hie ðæs þe untælwyrðran wæron þe hie wendon ðæt he nyste hiera leohtmodnesse & hiera unfæstrædnesse.

XXXIII. Ðætte on oðre wisan sint to manianne ða ungeðyldegan, & on oðre ða geðyldegan.

On oðre wisan sint to manianne þa ungeðyldegan, on oðre ða geðyldegan. Ðæm ungeðyldegum is to sæcganne ðætte hie ne agimeleasien ðæt hie hiera mod gebridligen, ðæt hie ne hliepen unwillende on ðæt scorene clif unðeawa; swæ hit oft gebyreð ðæt sio hatheortnes & seo hrædwilnes ðæt mod gebrengð on ðæm weorce þe hiene ær nan willa to ne spon, & deð ðeah swæ astyred, swelce he hit ungewisses oððe ungewealdes do, ðæt him eft gehreoweð, siððan he hit wat. Forðæm him is to sæcgeanne ðæt hie weorðað oft ascrencte on ðæm scyfe ðære styringe hiera modes, ðæt hie hiera selfra ne agon ðy mare geweald þe oðerra monna, & swiðe seldon magon ongietan hiera agen yfel, ærðon hie hit ðurhtogen habbað. Ac gif he ðonne ðære styringe ne wiðstent, ðonne gescent he ða godan weorc þe he oft ær on stillum mode ðurhteah, & swæ ungleawlice for ðæm scyfe ðære styringe swiðe hrædlice towyrpð þa godan weorc þe he longe ær foreðonclice timbrede, & ða geðylde þe is modur & hierde ealra mægena for ðæm unwrence ðære ungeðylde forlett, & eac ðæt mægen ðære soðan lufan he forlæt. Hit is awriten on Paules bocum ðæt sio Godes lufu sie geðyld, & se þe geðyldig ne sie, ðæt he næbbe ða Godes lufe on him. For ðæm unðeawe ðære ungeðylde wierð utadrifen sio fostermodur ælcre

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had been dreading it long, but forbade them to let it be so, wishing them to deem themselves the less culpable by thinking that he did not know their frivolity and inconstancy.

XXXIII. That the impatient are to be admonished in one way, in another the patient.

The impatient are to be admonished in one way, in another the patient. The impatient are to be told not to neglect bridling their mind, lest involuntarily they leap down the abrupt cliff of vices; as it often happens that impetuosity and hastiness bring the mind to the deed to which no desire allured it before, and so make it agitated, as if he did it unconsciously or involuntarily, so that he afterwards repented

ðæt hie wenden ðæt hie ðæs ðe untælwyrðran wæren ðe hie wendon ðæt he nyste hira leohtmodnesse & hira unfæsðradnesse.

XXXIII. Ðætte on oðre wisan sint to monianne ða ungeðyldgan, & on oðre ða geðyldgan.

On oðre wisan sint to manianne ða ungeðyl[d]gan, on oðre wisan ða geðyldegan. Ðæm ungeðyldegum is to secganne ðæt hie ne agimeleasigen ðæt hi h[i]ra mod [ge]bridligen, ðæt hi ne hlipen unwillende on ðæt scorene clif unðeawa; sua hit oft gebyreð ðæt sio hatheortness & sio hrædwilnes ðæt mod gebrin[g]ð on ðæm weorce ðe hine ær nan willa to ne spón, & deð ðeah sua astyred, suelce he hit ungewisses oððe ungewealdes doo, ðæt him eft gehreoweð, siððan he hit wat. Forðæm him is to secgganne ðæt hie weorðað oft ascrencte on ðæm scyfe ðære styringe hira modes, ðæt hi hira selfra ne agon ðy mare geweald ðe oðerra monna, & suiðe seldon magon ongietan hira ægen yfel, ærðon hi hit ðurhtogen habbað. Ac gif he ðonne ðære styringe ne wiðstent, ðonne gescient he ða godan weorc ðe he oft ær on stillum mode ðurhteah, & sua ungleaulice for ðæm scyfe ðære styringe suiðe hrædlice towierpð ða godan weorc ðe he longe ær foreðonclice timbrede, & ða geðyld ðe his modur & hierde ealra mægena for ðæm unwrence ðær[e] ungeðylde forlét, & eac ðæ[t] mægen ðæré soðan lufan he forlét. Hit [is] awriten on Paules bocum ðæt sio Godes lufu sie geðyld, & se ðe geðyldig ne sie, ðæt he næhbe ða Godes lufe on him. Forðæm for ðæm unðeawe ðære ungeðylde wirð utadrifen sio foster-

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of it, when he knew it. Therefore they are to be told that they are often deceived by the impulse of the agitation of their mind, so that they cannot command themselves any more than others, and are very seldom able to perceive their own wickedness, until they have accomplished it. But if he does not oppose the agitation, he disgraces the good works which he often before accomplished with a calm mind, and so imprudently, from the impulse of his agitation, very quickly pulls down the good works which he long before carefully built up, and forsakes patience, which is mother and guardian of all virtues, through the vice of impatience, and also the virtue of true love. It is written in Paul's books that the love of God is patience, and that he who is not patient has not the love of God in him. Therefore, through the

leornunga & ælces cræftes, & æghwelces lareowes lar wihst ðurh his geðylde, & æghwelc monn biþ onfunden swæ micle læs gelæred ðonne oðer swæ he biþ ungeðyldegra. Ne mæg he no ryhtlice geðyld læran, buton he self geðyldelice oðerra monna teonan geðolige. Hwilum eac gebyreð for ðæm unðeawe ðære ungeðylde ðæt ðæt mod wierð gesticced mid ðære scylde gilpes, & he ne mæg geðyldgian ðæt he for ðisse worlde sie forsewen, ac gif he hwæt digollice for Gode to gode gedyde, ðonne ne mæg he geðyldgian ðæt he ðæt forhele, ac wierð ðonon gilpen, & onginneð ðonne ðæt cyðan ðonne he ne mæg geðolian ðæt hiene men forsion, ac geopenaþ hit mid gilpe. Be ðæm is awriten ðæt betra bio se geðyldega wer ðonne se gilpna, forðæmþe him biþ liofre scande to ðolianne ðonne ðæt god to cyðanne ðæt he digollice deð, ðylæs he for ðæm unðeawe ðæs gilpes hit forleose. Ac ðæm gilpnan biþ liofre ðæt he secge on hiene selfne, gif he hwæt godes wat, ge ðeah he nyte hwæt he soðes secge, him is ðeah leofre ðæt he leoge ðonne him mon ænigra ungerisna to wene. Ac he forlæt ðonne & towierpð eall þa godan weorc þe he ær worhte, ðonne he forlæt ða geðylde. Forðæm wæs swiðe ryhtlice beboden Ezechiele ðæm witgan ðæt he sceolde ðone Godes alter habban uppan aholodne ðæt he meahte on healdan ða ofrunga & ða lac þe man brohte to ðæm weobude; forðæm, gif se weobud ufan hol nære, & ðær wind to come, ðonne tostencte he ða lac. Hwæt elles getacnaþ ðæt weobud buton rihtwisra monna saula? Forðæmþe nu eal ðæt se ryhtwisa to gode deð eal hit biþ broht to lacum beforan Godes eagum, swæ iu wæs eall sio ofrung uppe on ðæt wiobud broht. Hwæt tacnaþ ðonne ðæt

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vice of impatience, the foster-mother of all learning and virtue is driven out; and the learning of every teacher grows through his patience, and every man is proved to be so much the less learned than another as he is more impatient. He cannot rightly teach patience, unless he himself patiently suffer the contumely of others. Sometimes also it happens, through the vice of impatience, that the mind is pierced by the sin of boasting, and he cannot bear worldly scorn; and if he has done any good action in the sight of God, he cannot bear to conceal it, but becomes boastful, and begins to proclaim it, not being able to endure men's contempt, but reveals it boastfully. Therefore it is written that the patient is better than the boastful man, for he would rather suffer contumely than proclaim the good he does secretly, lest

modur ælcre leornunga & ælces cræftes, & æghwelces lareowes lar wihxð ðurh his geðylde, æghwelc monn bið onfunden sua micle læs gelæred ðonne oðer sua he bið ungeðyldegra. Ne mæg he no ryhtlice geðyld læra(n), buton he self geðyldelice oðerra monna tionan geðolige. Hwilum eac gebyreð for ðæm unðeawe ðære ungeðylde ðæt ðæt mod wierð gesticced mid ðære scylde gielpes, & he ne mæg geðyl(d)gian ðæt he for ðisse worulde sie foresewen, ac gif he hwæt diogollice for Gode to goode gedyde, ðonne ne mæg he geðyl[d]gian ðæt he ðæt forhele, ac wierð ðonon gielpen, & ongienneð ðonne ðæt cyðan ðonne he ne mæg geðolian ðæt hine menn forsion, ac geopenað hit mid gielpe. Be ðam is awriten ðæt betera beo se geðyldega wer ðonne se gielpna, forðæmðe him bið leofre scande to ðolianne ðonne ðæt göd to cyðanne ðæt he deogollice deð, ðylæs he for ðæm unðeawe ðæs gielpes hit forleose. Ac ðæm gielpnan bið leofre ðæt he secge on hine selfne gif he hwæt godes wât, ge ðeah he nyte hwæt he soðes secge, him is ðeah leofre ðæt he leoge ðonne him mon ænigra ungerisna to wene. Ac he forlæt ðonne & towierpð eal ða godan weorc ðe he ær worhte, ðonne he forlæt ða geðylde. Forðæm wæs suiðe ryhtlice beboden Ezechiele ðæm witgan ðæt he scolde ðone Godes alter habban uppan aholodne ðæt he mehte on healdan ða offrunga & ða lâc ðe mon brohte to ðæm weobude; forðæm, gif se weobud ufan hôl nære, & ðær wind to come, ðonne tostencte he ða lâc. Hwæt elles getacnað ðæt weobud buton ryhtwisra monna saula? Forðæmðe nu eal ðæt se ryhtwisa to gode deð eal hit bið beorht to lacum beforan Godes eagum, sua io wæs eall sio offrung uppe on ðæt wiebed broht. Hwæt tacnað ðonne ðæt

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he lose it through the vice of boasting. But the boaster would rather attribute to himself any good action he is conscious of; and even if he is not sure of speaking the truth, he would rather lie than have a bad reputation. But he forsakes and destroys all the good deed he performed before, when he forsakes patience. Therefore the prophet Ezekiel was very rightly commanded to have God's altar hollow above, that it might hold the offerings and gifts which were brought to it; for if the altar were not hollow, and the wind rose, it would scatter the offerings. What signifies the altar but the souls of righteous men? Because all the good that the righteous man does is brought before God's eyes as an offering, as all the offering was formerly brought up to the altar. What signifies the hollow on the altar but the

holh on ðæm weobude buton godra monna geðyld? Forðæm, ðonne mon his mod geeaðmodegaþ ðæt he wiðerweardnesse & scande forbere, ðonne geeacnaþ he sum holh on his mode swæ swæ ðæt weobud hæfð on him uppan. Holh wæs beboden ðæt sceolde beon on ðæm weobude uppan, forðæm ðæt wind ne meahte ða lac tostencean, þe mon on ðæt weobud legde. Ðæt tacnaþ ðæt ðæt geðyld sceal gehealdan ðara gecorenra monna mod, ðætte hit ne [a]styrige se wind ðære ungeðylde, ðylæs hit forleose ða godan weorc þe he ær geworht hæfde. Wel hit wæs gecweden ðæt ðæt holh sceolde beon on ðæm weobude anre elne brad & anre elne long, forðæm butan tweon se þe ða geðylde ne forlæt, he gehielt micle anmodnesse. Be ðæm cwæð *sanctus* Paulus: Bere eower ælc oðres byrðenne betweohxn eow, ðonne gefylle ge Godes æ. Ðæt is ðonne Godes æ ðæt mon hæbbe lufe & geðyld, ðæt ðonne fullfremmaþ ða ane þe hie ne forlætaþ, ðonne hie mon gremeð. Gehieren ða ungeðyldegan ðysne cwyde þe awriten is: Betra biþ se geðyldega wer ðonne se stronga & se kena, & strongra biþ se & ðristra þe his agen mod ofercymð & gewilt ðonne se þe fæste burg abrycð. Læssan sige hæfð se se ða burhware ofercymð, forðon him bioð fremde ða þe he ðær hinð & ðreataþ. Forðæm biþ se sige micle mara ðe man mid geðylde gewinð, forðæm sio gesceadwisnes ðonne hæfð ofercumen ðæt mod & gewielð, swelce he self hæbbe hiene selfne gewildne, & sio geðyld hæbbe ðæt mod geðreatod & gecafstrod. Gehieren ða ungeðyldegan hwæt ðio Soðfæstnes cwæð to his gecorenum, he cwæð: On eo(w)rum geðylde ge gehealdaþ eowra saula. Swæ we sint wunderlice gesceapene ðæt ure mod & ure gewitt hæfð ðone anwald ures

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patience of good men? For when a man humbles his mind so as to bear enmity and contumely, he produces a hollow in his mind such as the altar has on it. A hollow was commanded to be on the top of the altar, that wind might not scatter the offerings which were laid on the altar. That means that patience is to restrain the minds of the elect, that the wind of impatience may not agitate them, lest they lose the good works which were formerly accomplished. It was well said that the hollow on the altar was to be one ell broad and one ell long, because, doubtlessly, he who forsakes not patience preserves great unanimity. Therefore St. Paul said: "Let each among you bear the other's burden, then ye will fulfil God's law." God's law consists in having love and patience, which those alone fulfil who do not forsake them when

holh on ðæm weobude buton godra monna geðyld? Forðam, ðonne mon his mód geeaðmodgað ðæt he wiðerweardnesse & scande forbere, ðonne geeacnað he sum holh on his mode sua sua ðæt weobud hæfð on him uppan. Holh wæs beboden ðæt sceolde beon on ðæm weobude uppan, forðæm ðæt wind ne mealhte ða lac tostencean, ðe mon on ðæt weobud legde. Ðæt tacnað ðæt ðæt geðyld sceal gehealdan ðara gecorenra monna mod, ðætte hit ne astyrige se wind ðære ungeðylde, ðylæs hit forleose ða godan weorc ðe he ær geworht hæfde. Wel hit wæs gecueden ðæt ðæt holh sceolde beon on ðæm weobude anre elne brad & anre elne long, forðæm butan tweon se ðe ða geðylde ne forlæt, he gehilt micle anmodnesse. Be ðæm cuæð *sanctus* Paulus: Bere eower ælc oðres byrðenne betweoxn eow, ðonne gefylle ge Godes æ. Ðæt is ðonne Godes æ ðæt mon hæbbe lufe & geðyld, ðæt . .

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annoyed. Let the impatient hear this speech which is written: "Better is the patient than the strong and bold man; and stronger and bolder is he who overcomes and subdues his own mind than he who takes a strong city." He who overcomes the citizens gains a less victory, because those he humbles and intimidates are strangers to him. Therefore the victory which is won with patience is much greater, because in this case wisdom has overcome and subdued the mind, as if he himself had conquered himself, and patience had intimidated and put a halter on the mind. Let the impatient hear what Truth said to his elect; he said: "In your patience ye shall hold your souls." We are so wonderfully made, that our mind and intellect control the body, and wisdom the mind. Therefore, if wisdom has no control over the

lichoman, & sio gesceadwisnes hæfð anwald ðæs modes. Forðæm, gif sio gesceadwisnes næfð nanne anwald ðære saule & ðæs modes, ðonne næfð sio saul & ðæt gewit nanne anwald ðæs lichoman. Ac sio geðyld is gesett to hierde urre gesceafte. Ðæt us ætiewde Dryhten, þa he us lærde ðæt we sceoldon urra selfra waldan mid ðære geðylde. We magon eac ongietan hu micel sio scyld bið ðære ungeðylde, ðurh þa we forlætað ðone anwald ure selfra, ðone we sceoldon ðurh ða geðylde gehealdan. Gehieren ða ungeðyldegan ðone cwide þe eft be him gecweden is on Salomones bocum: Se dysega ungeðyldega all his ingeðonc he geypt, ac se wisa hit ieldcað, & bitt timan. Sio ungeðyld geniet ðone monnan ðæt he geopenað all his ingeðonc, & ealne ðone gast utadrifð. Forðæm hiene swæ hrædlice sio gedrefednes utadrifð ðy hiene ðærinne ne belycð nan ege ðære lare wisdomes. Ac se wisa hilt his spræce & bitt timan, & ne wilnað na to hrædlice ðære wræce, ðeah he gegremed sie, ac wyscð ðæt hit him gehreowe, ðæt he hit mæge siððan forgifan; & ðeah wite he ðætte ealle scylda þe wið God beoð ungebetta beoð unforgifne on domes dæge & ryhtlice gewrecene. Ac eft sint to manigenne ða geðyldegan ðætte ðæt hie mid hiera wordum & mid hiera dædum forgiefað ðæt hie ðæt eac on hiera ingeðonce forgifen, ðylæs he mid ðy niðe yfles ingeðonces toweorpe ða mægenu ðæs godan weorces þe he Gode utan anwealglice forgeaf, forðæm, ðonne hit nan man wietan ne mæg hwæðer hit eallinga forgiefen sie, ðætte hit ðonne se ne wrece þe hit wat þe swiður þe he licet mildheortnesse & forgifnesse ðær ðær nan ne bið. Ac ðæm geðyldegan & ðæm forgiefendan is to secganne ðæt he georne wilnige ðæt he ðone mon eft lufian mæge þe him ær abealg,

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soul and mind, the soul and intellect have no control over the body. But patience has been appointed guardian of our nature. This the Lord showed us, when he taught us how to control ourselves with patience. We can also understand how great is the sin of impatience, through which we forsake the control of ourselves, which we ought to preserve through patience. Let the impatient hear another passage about them spoken in the books of Solomon: "The impatient fool reveals all his thoughts, but the wise man delays it, and waits his time." Impatience compels a man to reveal all his thoughts, and drives out all the spirit. The agitation drives it out so quickly, because no reverence for the advice of wisdom confines it in there. But the wise man restrains his speech, and waits his time, and does

not desire revenge too soon, if he has been injured, but wishes to repent, that he may afterwards be able to forgive it; and yet let him know that all sins against God which are unatoned will not be forgiven at the day of judgment, but rightly punished. But the patient are to be admonished again, that what they forgive with their words and deeds they are also to forgive in their hearts, lest with the anger of a bad heart they destroy the virtues of the good works which outwardly they offered to God completely, that, when no man knows whether it is entirely forgiven, he who knows may not punish it the more severely the more they stimulate humanity and forgiveness where none is. But the patient and forgiving are to be told to desire eagerly to be able afterwards to love the man who irritated them before, when

ðonne he hit ðeah forgifan sceal, forðæm, gif sio lufu ne gæð æfter ðære forgifnesse, ðonne wierð ðær feoung, & se goda cræft ðe he ðær licette ðære forgifnesse wierð behwirfed on wiersan scylde. Be ðæm cwæð *sanctus* Paulus: Lufu bið geðyldig. And sona æfter ðæm he cwæð: Hio bið mildu. Swiðe sweotule he ætiewde mid ðæm wordum ðætte ðæm monnum ðe we for geðylde hwæt forberan sculon, ðæt we hie sculon eac milde mode lufian. Be ðæm se æðela lareow cwæð, ða he spon his hieremen to ðære geðylde, he cwæð: Ælc ðweora & ælc ierre & unweorðscipe & geclibs & tæl sie anumen fram eow. Ða he spræc, swelce he þa uterran yflu hæfde eall gesett, & wende hiene þa to ðæm inneran, & ðus cwæð: And ælc yfel forlæte ge on eowrum ingeðonce. Forðæm hit bið unnyt ðæt mon unweorðunga & tæl & geclibs utane forlæte, gif se yfela willa ðone onwald hæfð ðæs ingeðonces, se is modur ælces yfeles, forðæm hit bið unnyt ðæt mon hwelces yfles bogas snæde, buton mon wille ða wyrtruman forceorfan ðæs staðoles. Be ðæm sio Soðfæstnes ðurh hie selfe cwæð: Lufiað eowre fiend, & doð ðæm wel þe eow ær hatedon, & gebiddað for þa þe eower ehtað & eow lað doð. Ðæt is swiðe micel cræft beforan mannum ðæt mon ðæm men auht forberan mæge þe him wiðerweard sie, & ðæt is micle mare beforan Gode ðæt hiene mon siððan mæge lufian; forðæm ða lac beoð Gode ealra andfengeost þe beforan his eagum se lieg ðære lufe forbærnð on ðæm altere godra weorca, swæ swæ iu mid ðæm heofoncundan fire on ðære ealdan æ wæron ða lac forbærndu uppe on ðæm altere. Be ðæm eft Dryhte(n) cwæð to sumum monnum þe hæfdon ða geðyld, & næfdon ða lufe, he cwæð:

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it is necessary to forgive it, because, if love does not follow forgiveness, hatred arises, and the simulated virtue of forgiveness is turned into a worse sin. Therefore St. Paul said: "Love is patient." And soon after he said: "It is mild." Very clearly he showed with these words that, if we bear with men out of patience, we must also love them with mild heart. Therefore the noble teacher spoke, encouraging his subjects to patience; he said: "Let all perversity, and wrath, and indignation, and clamour, and blame be taken away from you." Then he spoke as if he had settled all external evils, and turned then to the internal evils, and spoke thus: "And dismiss all evil from your hearts." For it is useless for a man to dismiss indignation, and blame, and clamour externally, if evil will, which is the mother of all

evil, controls the heart; for it is useless for a man to lop off the boughs of any evil, without cutting off the root of the trunk. Therefore Truth spoke through itself: "Love your enemies, and do well to those who formerly hated you, and pray for those who persecute you and do you harm." With men it is a great merit to be able to bear with an enemy, but it is a much greater one with God to be able to love him afterwards; because those offerings are most acceptable to God which the fire of love consumes before his eyes on the altar of good works, as formerly under the old law the offerings were consumed with heavenly fire on the top of the altar. Therefore the Lord spoke again to certain men who had patience, but not love; he said: "Lo, thou canst see a little mote in thy brother's eye, but canst

Hwæt, ðu mealt gesion lytelne cið on ðines broður eagan, & ne mealt gefredan micelne beam on ðinum agnan. Sio gedrefednes ðære ungeðylde on ðæm mode ðæt is se smala ciið, ac se yfela willa on ðære heortan ðæt is se greata beam. Done ungeðyldegan ðonne swiðe lytel scúr ðære costunga mæg onhreran, swæ swæ lytel wind mæg ðone c ið awecggean, ac ðone yfelan fæstrædan willan folneah nan wind ne mæg awécggean. Be ðæm cwæð eft Dryhten: Ðu licettere, aweorp ærest of ðinum agnum eagan ðone greatan beam, & cunna siððan hwæðer ðu mæge adón ðone cîð of ðines broður eagan. Swelce he cwæde to ðæm unryhtwisan mode, þe innan bið gnorniende, & utan licet geðyld: Adó ærest from ðe ða byrðenne ðæs yflan willan, & tæl siððan oðerne for his ungeðylde & for his leohtmodnesse; forðæm, ðonne ðu ne wilnast ðæt ðu oferswiðe ðone yfelan willan, & forlæte ða licettunge on ðe selfum, ðonne mealt ðu ðy wyrs geðyldgian oðres monnes yfel. And oft ðeah gebyreð ðæm geðyldegan, ðeah him mon hwæt wiðerweardes dó, oððe he hwelce scande gehiere be him selfum, ðæt he ðonne nanwuht æt ðæm cirre ne bið astired, ac gebærð swæ geðyldelice swelce he hit hæbbe mid ealre heortan forlæten. Ac ðonne he hit eft ofman æfter lytlum fæce, ðonne ofðyncð him ðæs ilcan þe he ær forbær, & bíð eft onæled mid ðy fyre ðæs sares. Secð ðonne & smeað hu he hit gewrecan mæge, & ða manðwærnesse þe he ær ðurhtogen hæfde eft ðeahtigende on yfel gewent. Ac ðæm mæg bion swiðe hræde geholpen from his lareowe, gif he him sægð hwonon ðæt cymð, & hu se lytega dioful styreð gewinn & gefeoht betweox him twam: oðerne he lærð ðæt he onginne sume sconde be ðæm oðrum

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not perceive a great beam in thine own." The agitation of impatience in the mind is the little mote, but the evil will in the heart is the great beam. A very small breeze of tempation can stir the impatient, as a little wind can move the mote; but the evil, obstinate will almost no wind can move. Therefore the Lord said again: "Thou hypocrite, cast first out of thine own eye the great beam, and then try if thou canst remove the mote from thy brother's eye." As if he had said to the unrighteous heart, which is afflicted internally, while externally it simulates patience: "Remove first from thee the burden of the evil will, and then blame another for his impatience and frivolity; because, whilst thou dost not desire to overcome the evil will, and relinquish thine own impatience, thou wilt be the worse able to suffer another man's faults."

. . micelne beam on ðinum agnan. Sio gedrefednes ðære ungeðylde on ðæm mode ðæt i[s] se sm[a]la cið, ac se yfela willa on ðære heortan ðæt is se greata beam. Done ungeðyldegan ðonne suiðe lytel scur ðære costunga mæg onhræran, sua sua lyte[l] wind mæg ðone cið awecgan, ac ðone yfelan fæsðrædan willan fulneah nan wind ne mæg awecgan. Be ðæm cuæð Dryhten: Ðu licettere, aweorp æresð of ðinum agnum eagan ðone greatan beam, & cunna siððan hwæðer ðu mæge adón ðone cið of ðines broður eagan. Suelce he cuæde to ðæm unryhtwisan mode, ðe innan bið gnornigende, & utan licet geðyld: Adoo æresð from ðe ða byrðenne ðæs yfelan willan, [& tæl siððan oðerne for his ungeðylde & for his leohtmodnesse; forðæm ðonne ðu ne wilnasð ðæt ðu oferswið(e)] & forlæte ða licettunge on ðe selfum, ðonne meaht ðu ðy wyrs geðyldigian oðres monnes yfel. & oft ðeah gebyreð ðæm geðyldgan, ðeah him mon hwæt wiðerweardes doo, oððe he hwelce scande gehiere bi him selfum, ðæt he ðonne nawuht æt ðæm cierre ne bið onstyred, ac gebærð sua geðyldelice suelce he hit hæbbe mid ealre heortan forlæten. Ac ðonne he hit eft ofman æfter lytlum fæce, ðonne ofðyncð him ðæs ilcan ðe he ær forbær, & bið eft onæled mid ðy fyre ðæs sares. Secð ðonne & smeað hu he hit gewrecan mæge, & ða monnðwærnesse ðe he ær ðurhtogen hæfde eft ðeahtigende on yfel gewend. Ac ðæm mæg beon suiðe hraðe geholpen from his lareowe, gif he him sægð hwonon ðæt cymð, & hu se lytega dioful styreð gewinn & gefeoht betweoxn him twam: oðerne he lærð ðæt he onginne sume scande bi ðæm oðrum oððe sprecan

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And yet it often happens to the patient man that, although he suffers some wrong or hears some shameful report of himself, he is not agitated at the time, but comports himself patiently, as if he had dismissed it altogether from his heart. But when he remembers it again after a little time, he is indignant at what he formerly passed over, and is again kindled with the fire of the injury. So he seeks and considers how he can avenge it, and by brooding over it turns to evil the humanity he formerly exercised. But it can be very soon remedied by his teacher, if he tell him whence it comes, and how the cunning devil stirs war and fighting between them two: the one he advises to begin to speak or do something disgraceful against the other, the other he advises to requite the disgrace. But it oftenest happens that he is over-

oððe sprecan oððe dón, oðerne he lærð ðæt he ða scande forgielde. Ac hit gebyreð oftost ðæt se bið oferswiðed, se þe ðurh diofles lare ærest bið onæled mid ðy unryhtum niðe, ðeah he swæ ne wene, ðonne he hit ærest onginð; and se hæfð oftost ðone weorðscipe se þe ær geðyldelice þa scande forbær. Ac ðonne se dioful hæfð ðone ærran gewunnenne, & he bið under his geoc gegan, ðonne went he mid ealle cræfte ongean ðæs oðres geðyld, þe him ðonne git wiðwinð; & bið swiðe sarig, forðæmþe he on ðæm forman gefeohte hiene ne meahte ofsceotan mid ðæm bismere, ðe he ðurh ðone oðerne him to sende. Læt ðonne an ðæt gefeoht swæ openlice sume hwile, & onginð hiene diegellice læran, & slitan his ingeðoht, & bitt ðære tide, hwonne he ðæs wyrðe sie ðæt he hiene beswican mote. Forðæm he hiene ne meahte mid openlicum gefeohte oferswiðan, sætað ðonne digelice, & secð hu he hiene mæge gefón. Se geðyldega ðonne eft, ðonne ðæt gestilled bið, ðonne went he eft ongean mid his mode, & gemon ðone demm oððe ðæt bismer, ðæt him ær gedon wæs, & ðonne swiðe hrædlice & swiðe ungemetlice eahtað eall ðæt him ær gedon wæs, & hit ðonne swiðe unaberendlic talað, & mid swæ micelre murcunga his agen mod gedrefð, ðætte oft ðone geðyldegestan scamað ðæs siges þe he ofer ðone dioful hæfde mid his geðylde, & he ðonne swæ gebunden from ðæm diofle sargað ðæs, & him ofðyncð ðæt he hit swæ emne & swæ geðyldelice forbær ðæt he ðæt bismer ne forgeald, & ðencð ðæs timan hwonne he hit wyrs geleanian mæge. Ac hwæm beoð ðonne ðas ðyllecan gelicran ðonne ðæm folce þe on clænum felda weorðlicne sige gefeohtað, & eft innan hiera burgum fæste belocene ðurh hiera giemeliste hie lætað

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come, who through the devil's advice is first inflamed with the unrighteous anger, although he thinks it not, when he first begins it; and he has oftenest the honour who before endured the disgrace patiently. But when the devil has won the first, and he has passed under his yoke, he turns with all his might against the patience of the other, who still resists him, and is greatly grieved because in the former fight he could not wound him with the disgrace which he inflicted on him through the other. So he ostensibly gives up the contest for a time, and begins to advise him secretly, and to wound his mind, waiting for the time when he is fit to be deceived. Not being able to conquer him in open fight, he besets him secretly, and seeks

oð(ðe) dón, oðerne he lærð ðæt he [ða] scande forgielde. Ac hit gebyreð oftoð ðæt se bið ofersuiðed, se ðe ðurh diofles lare æreð bið onæled mid ðy unryhtan niðe, ðeah he sua ne wene, ðonne he hit æreð onginð; & se hæfð oftoð ðone weorðscipe, se ðe ær geðyldelice ða scande forbær. Ac ðonne se diobul hæfð ðone ærran gewunnen[ne], & he bið under his geoc gegan, ðonne went he mid ealle cræfte ongen ðæs oðres geðyld, ðe him ðonne giet wiðwinð, & bið suiðe sorig, forðæm he on ðæm forman gefeohte hie[ne] ne mealte ofsceotan mid ðæm bismere, ðe he ðurh ðone oðerne him to sende. Lætt ðonne án ðæt gefeoht sua openlice sume hwile, & ongienð hine diogollice læran, & slitan his inngeðonc, & bit ðære tide, hwonne he ðæs wierðe sie ðæt he hine besuican mote. Forðæm he hine ne mealte mid openlicum gefeohte ofersuiðan, sætað ðonne diogollice, & secð hu he hine mæge gefón. Se geðyldiga ðonne eft, ðonne ðæt gestilled bið, ðonne went he eft ongean mid his mode, & geman ðone demm oð[ðe] ðæt bismer, ðæt him ær gedón wæs, & ðonne suiðe hrædlice & suiðe ungemetlice eahtað eall ðæt him ær gedón wæs, & hit ðonne suiðe un[a]berendlic talað, & mid sua micelre murcunga his agen mod gedrefð, ðætte oft ðone geðyldegestan scamað ðæs siges ðe he ofer ðone dioful hæfde mid his geðylde, & he ðonne sua gebunden fram ðam diofle sargað ðæs, & him ofðyncð ðæt he hit sua emne & sua geðyldelice forbær ðæt he ðæt bismer ne forgeald, & ðencð ðæs timan hwonne he hit wyrs geleanian mæge. Ac hwam beoð ðonne ðas ðyllecan geliccran ðonne ðæm folce ðe on clænum felda weorðlicne sige gefeohtað, & eft innan hira burgum fæste belo-

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how to take him. And the patient man afterwards, when it has subsided, directs his mind back again, and remembers the loss or ignominy formerly inflicted on him, and then very hastily and immoderately estimates all that was formerly done to him, and considers it very intolerable, and disturbs his own mind with such excessive murmuring, that often the most patient man is ashamed of the victory he won over the devil with his patience; and when he is thus bound by the devil he grieves at it, and repents having so equably and patiently forborne requiting the ignominy, and thinks when he will be able to requite it worse. But what do such men resemble more than the nation which wins an honourable victory in the open field, and afterwards, when strongly

gebindan, oððe swelce hie ær lægen on longre mettrymnesse, & hie ðeah gewierpten, & eft cume an lytel fefres, & hie ofslea? Ða geðyldegan sint to manianne ðætte hie hiera heortan getrymmen æfter ðæm miclan sige, & þa burg hiera modes wiþ stælherigeas behealden, & mid wighusum gefæstnige, swelce hie him ðære adle edcir swiður ondrede ðonne ðone fruman, ðylæs se lytega feond æfter fyrste swiðor fægenige ðæt he hiene mid his lotwrencium beswice, ðeah he hiene ær on openum gefeohte ofercome, & him ðone stiðan swioran fortræde.

XXXIV. Ðætte on oðre wisan sint to manianne ða welwillendan, & on oðre ða æfstegan.

On oðre wisan sint to manianne þa welwillendan, on oðre ða æfstegan. Ða welwillendan sint to manianne ðæt hie swæ fægenien oðerra monna godra weorca ðæt hie eac selfe ðæs ilcan lyste, & swæ gilpen hiera nihstena dæda ðæt hie him eac onhyrigen. Nimen him bisene on hiera godan weorcum, & iecen hie simle mid hiera agnum, ðylæs hie sien to oðerra monna gefeohte holde haweras, & don him selfe nawuht, & ðonne eft æfter ðæm gefeohte sie butan æghwelcum edleane on ðys andweardan life. Se þe nu on ðæm gefeohte ðisses andweardan lifes nyle swincan, ne his selfes plion, he ongitt eft hine selfne ofercumenne & gescendne, ðonne he gesihð & gehierð ða weorðian þe ær wel ongunnon, ða ða he idel wæs. Swiðe swiðe we gesyngiað, gif we oðerra

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enclosed in their cities, through carelessness allow themselves to be captured; or as if they had lain with a long illness, and yet had recovered, and a trifling fever had come, and killed them? The patient are to be warned to fortify their hearts after so great a victory, and hold the city of their hearts against predatory bands, and fortify it with battlements, as if they dreaded the return of the disease more than its beginning; lest the wily foe after a time rejoice more in entrapping them with his artifices after they had overcome him in an open fight, and breaking their stubborn necks.

cene ður(h) hiera giemelieste hie lætaþ gebindan, oþþe suelce hie ær lægen on longre medtrymnesse, & hie ðeah gewierp[ten], & eft cume an lytel febbres, & hie ofslea? Ða geðyldegan sint to manianne ðætte hie hira heortan getrymigen æfter ðæs miclan sige, & ða burg hira modes wiþ stælherigas behealden, & mid wighusum gefæsðnige, suelce he him ðære adle edcier suiður ondræde ðonne ðone fruman, ðylæs se lytega fiond æfter fierste suiður fægnige ðæt he hine mid his lōtwrencium besuice, ðeah he hine ær openum gefeohte ofercome, & [him] ðone stiðan suiran forbræce.

XXXIV. Ðætte ón oðre wisan sint to manianne ða welwillendan, & on oðre ða æfestgan.

On oðre wisan sint to manianne ða welwillendan, on oðre ða æfstegan. Ða welwillendan sint to manianne ðæt hie sua fægenigen oðra monna godra weorca ðæt hie eac selfe ðæs ilcan lyste, & sua gielpen hiera niehstena dæda ðæt hie him eac o(n)hyrigen. Nimen him bisene on hira godan weorcum, & icen hie simle mid hira agenum, ðylæs hie sien to oðerra monna gefeohte holde haweras, & don him selfe nawuht, & ðonne eft æfter ðam gefeohte sie butan æghwelcum edleane on ðys andweardan life. Se ðe nu on ðæm gefeohte ðisses andweardan lifes nile suincan, ne his selfes plion, he ongiet eft hine selfne ofercymenne & gesciendne, ðonne he gesieh ð & gehierð ða weorðigan ðe ær wel ongunnon, ða ða he idel wæs. Suiðe suiðe we gesyngiað, gif we

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XXXIV. That the benevolent are to be admonished in one way, in another the envious.

The benevolent are to be admonished in one way, in another the envious. The benevolent are to be admonished so to rejoice in the good works of others as themselves to desire the same, and so to boast of their neighbour's deeds as to imitate them. Let them take an example from their good works, and always increase them with their own, lest they be sympathizing spectators of other men's efforts without themselves helping them, and then, when the struggle is over, be without any reward in this present life. He who will not exert himself in the struggle of this present life, or run risks, afterwards has to acknowledge himself vanquished and humiliated, when he sees and hears those honoured who formerly began well, while he was idle.

monna welgedona dæda ne lufiaþ & ne herigeaþ, ac we nabbaþ þeah nane mede þære heringe, gif we be sumum dæle nyllaþ onginnan þæt we onhyrigen þæm þeawum þe us on oðrum monnum liciaþ be þæm dæle þe we mægen. Forþæm is to secganne þæm welwillendan monnum þæt hie habbaþ swæ micle mede oðerra monna godra weorca, gif hie him nan wuht ne onhyriaþ, swæ we habbaþ þæs hleahtres, þonne we hlihhaþ gligmonna unnyttes cræftes. We heriaþ hiera cræftas, & þeah nyllaþ hie habban, forþæm we hiera nabbaþ nan lof. We wundriaþ hu wel hie liciaþ for hiera cræfte, & þeah ne wilniaþ na þæt we swæ licigen. Đæm welwillendum is to sæcganne, þonne hie gesioþ hiera geferena god weorc, þæt hie eac þencen to him selfum, & ne fortruwigen hie for oðerra monna weorcum, þylæs hie herigen hiera godan weorc, & onscunien þæt hie selfe swæ don. Đæs þy wierse wite hie sculon habban on ende þe him licaþ þæt mon wel do, & nyllaþ þæm onhyrigean be sumum dæle. Ac þa æfstegan sint to manianne þæt hie ongieten hu blinde hie beoþ, þonne hie beoþ unrote for oðerra monna godan weorcum, & for hiera ryhtum ge(fean) bioþ unbliþe, forþæm hie bioþ swiþe ungesælige, þonne hie yfliaþ forþæmþe oðre men godiaþ, & þonne hie gesioþ þara oðerra gesælþo eaciende, þonne þyncþ him þæt hie willen acwelan for þære mettrymnesse þæs oðres gesælignesse, swæ hē biþ genierwed on his mode. Hwa mæg beon ungesæligra þonne se æfstega? Đonne þu gesihst þæt he biþ utan gedrefed, hu micle ma wenst þu þæt he sie innan for þæs oðres gode! Đæt god þæt se oðer þonne deþ, þæt meahte bion eac his god,

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We sin greatly if we do not love and praise the good deeds of others, but we shall get no reward for our praise if we will not to some extent begin to imitate the virtues which please us in others, as far as lies in our power. Therefore the benevolent must be told that they will have as much reward of other men's good works, if they do not imitate them, as we have of our laughter at the useless tricks of conjurers. We praise their tricks, and yet care not to possess them, because they are not creditable. We admire the approbation they get for their art, but yet we do not desire the same approbation. The benevolent are to be told that, when they see the good works of their companions, they must think for themselves, and not presume on the strength of the works of others; lest, while they praise their good

oðerra monna welgedona dæda ne lufigaþ & ne herigaþ, ac we nabbaþ ðeah nane mede ðære h[e]ringe, gif we be sumum dæle nellaþ onginnan ðæt we onhyrigen ðæm ðeawum ðe us on oðrum monnum liciaþ be dæle ðe we mægen. Forðæm is to secganne ðæm welwillendan monnum ðæt habbaþ sua micle mede oðerra monna godra weorca, gif hie him nanwuht ne onhyrigeaþ, sua we habbaþ ðæs hleahtres, ðonne we hliehaþ gligmonna unnyttes cræftes. We herigaþ hira cræftas, & ðeah nyllaþ hi habban, forðæm we hiera nabbaþ nan lóf. We wundriaþ hu wel hie liciaþ for hira cræfte, & ðeah ne wilnigaþ no ðæt we sua licigen. Ðæm welwillendum is to secganne, ðonne hie gesioð hiera geferena gōd weorc, ðæt hie eac ðencen to him selfum, & ne fortruwigen hie for oðerra monna weorcum, ðylæs hie herigen hiera godan weorc, & onscunigen ðæt hie selfe sua dón. Ðæs ðy wyrse wite hie sculon habban on ende ðe him licaþ ðæt mon wel doo, & nyllaþ ðæm onhyrigean be sumum dæle. Ac ða æfstegan sint to manianne ðæt hie ongieten hu blinde hi beoð, ðonne hie beoð unrote for oðerra monna godan weorcum, & for hira ryhtum gefean beoð unbliðe, forðæm hie beoð suiðe ungesælige, ðonne hie yfeliaþ, forðæmðe oðre menn godigaþ, & ðonne hie geseoð ðara oðer[r]a gesælða eaciende, ðonne ðyncð him ðæt hie wiellen acuelan for ðære medtrymnesse ðæs oðres gesælignesse, sua he bið genierwed on his mode. Hwa mæg beon ungesæligra ðonne se æfstiga? Ðonne ðu gesiehsð ðæt he bið utan gedrefed, hu micle ma wenstu ðæt he sie innan for ðæs oðres góde! Ðæt god ðæt se oðer ðonne deð, ðæt mealte beon eac his god,

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works, they avoid doing so themselves. The worse punishment they shall have at last, the more they are pleased at the good deeds of men without imitating them to some extent. But the envious are to be admonished to perceive how blind they are, when they are grieved at the good works of others, and are sad because of their righteous joy, because they are very unhappy, when they suffer because others are prosperous; and when they see the happiness of others increasing, they think they will die from the discomfort of the other's happiness, so oppressed is their heart. Who can be unhappier than the envious man? When thou seest that he is externally afflicted, how much more thinkest thou that he is internally, because of the other's goodness! The other's good might also be his, although he could not yet

ðeah he hit ðonne giet dón ne meahte, gif he hit wolde lufigean on ðæm oðrum. Ealle ða þe wuniaþ on anum geleafan & on anum willan hie bioþ swæ swæ manegu limo on anum men, & ælc hæfþ ðeah sundornytte, & ðeah ða limo mislice todælede sien, ælc hiera biþ on oðres nytte swæ sama swæ on his selfes. Ðonon hit gewierð ðæt se fot gesihð ðurh ðæt eage, & þæt eage stæpð on ðæm fotum, ða earan gehieraþ for ðone muð, & ðæs muðes tunge sceal faran on ðara earana ðearfe, & sio womb sceal fulteman ðæm hondum, & sio hond sceal wyrcean for ða wombe. On ðæs lichoman gesceafte we underfengon ealle ða ðenunga þe we nu ðeowiaþ & wyrceaþ. Forðæm hit is micel scand, *gif* we nyllaþ licettan ðæt we sien ðæt we sindon, forðæm butan tweon ðæt biþ ure ðæt ðæt we lufiaþ on oðrum monnum, ðeah we hit selfe don ne mægen, & ðæt oðre men on us lufiaþ, ðæt biþ hiera. Geðencen be ðysum ða æfstegan hu micel mægen biþ on ðære lufe ðæt hio gedeð ðæt oðerra monna geswinc & hiera weorc biþ ure butan ælcum geswince ures lichoman. Ac ðæm æfstegu*m* is to secganne, gif hie hie nyllaþ healdan wiþ ðæm æfste, ðæt hie weorðaþ besencte on ða ealdan unryhtwisnesse ðæs lytegan feondes, þe be him awriten is ðætte for his æfste deaþ become ofer ealle eorðan. Forðæm þe he hefonrice mid his agenre scylde forworhte, þa ofðuhte him ðætte men wæron to ðæm gesceapene, & iecte ða his agene scylde mid ðæm æfste, ðæt he tiolode men forlæran ðæt hie wurden eac forlorene swæ he wæs. Eac sint to læronne ða æfstegan ðætte hie ongieten under hu micelre frecennesse hie licggeaþ, & hu hie iceaþ hiera forwyrd, ðonne hie of hiera heortan nyllaþ aweorpan ðone æfst, ac hiene

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do it, if he would love it in the other. All who continue in one belief and one will, are like many limbs of one man, and each has a special use; and yet, although the limbs are variously apportioned, each is as useful to the other as itself. Thence it happens that the foot sees through the eye, and the eye walks with the feet, the ears hear for the mouth, and the mouth's tongue moves for the benefit of the ears, and the belly has to support the hands, and the hand works for the belly. In the structure of our body we received all the services we now render. Therefore it is a great shame not to imitate what we are. For doubtlessly that is ours which we love in others, though we cannot do it ourselves, and what others love in us is theirs.

ðeah he hit ðonne git dón ne meahte, gif he hit wolde lufigean on ðæm oðrum. Ealle ða ðe wunigeaþ on anum geleafan & on anum willan hie beoþ sua sua manegu limu on anum menn, & ælc hæfð ðeah sundernytte, [& ðeah ða limu mislice todælde sin, ælc hira bið on oðres nytte swa some] swa on his selfes. Ðonon hit gewyrð ðæt se fot gesiehð ðurh ðæt eage, & ðæt eage stæpð on ðæm fotum, ða earan gehieraþ for ðone muð, & ðæs muðes tunge sceal faran on ðara earena ðearfe, & sio womb sceal fulteman ðæm hondum, & sio hond sceal wyrcean for ða wambe. On ðæs lichoman gesceafte we underfengon ealle ða ðenunga ðe we nu ðiowiaþ & wyrceaþ. Forðæm hit is micel sceand, gif we nyllaþ licittan ðæt we sien ðæt we sindon, forðæm butan tweon ðæt bið ure ðæt ðæt we lufigeaþ on oðrum monnum, ðeah we hit selfe dón ne mægen, & ðæt oðre menn on us lufigeaþ, ðæt bið hira. Geðencen be ðysum ða æfstigan hu micel mægen bið on ðære lufe ðæt hio gedeð ðæt oðerra monna gesuinc & hira weorc bið ure butan ælcum gesuince ures lichoman. Ac ðæm æfstegum is to secganne, gif hie hie nyllaþ healdan wið ðæm æfste, ðæt hie weorðaþ besencte on ða ealdan unryhtwisnesse ðæs lytegan fiondes, ðe bi him awriten is ðætte for his æfeste deaþ become ofer ealle eorðan. Forðæmðe he hefonrice mid his agenre scylde forworhte, ða ofðuhte him ðætte menn wæron to ðæm gesceapene, & icte ða his agne scylde mid ðæm æfste, ðæt he tiolode menn forlæran ðæt hie wurden eac forlorene sua he wæs. Eac sint to læranne ða æfstigan ðætte hie ongieten under hu micelre frecenesse hie liecgaþ, & hu hie iceaþ hira forwyrd, ðonne hie [of] hira heortan nyllaþ aweorpan ðone æfst, ac hine

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From this let the envious consider how great power there is in love, since it makes the toil and works of others ours without any personal toil. But the envious are to be told that, unless they guard against envy, they will be plunged into the old unrighteousness of the cunning fiend, through whose envy it is written that death came on the whole earth. Having lost heaven of his own fault, he was grieved at men being created for it, and increased his own sin with his envy, so that he strove to seduce men, that they might be lost, as he was. The envious are also to be taught to perceive to what great danger they are exposed, and how they increase their perdition, when they will not reject envy from their heart, but preserve it, until they fall into open

healdaþ, oþþæt hie afeallaþ on opene scylde, swæ swæ Cain dyde. Ne gefeolle he næfre on swæ opene scylde þæt he his broþor ofsloge, gif he ær ne æfstgáde þætte his broþor lac wæron þoncweorþlecor onfongne þonne his. Be þæm is awriten þæt Dryhten besawe to Abele & to his lacum, & nolde to Caine ne to his lacum. Ða wearþ Cain swiþe [swiþ(e) hrædlice] ierre, & hnipode ofdune, & se anda þa þe he hæfde to his breþer, forþæmþe his lac wæron onfongnu & his næron, se anda wearþ to sæde þæs broþorsleges, forþæm him eglde þæt he wæs betra þonne he, & þohte, swæ he eft dyde [gedyde], þæt he hiene ofsloge, wurde siþþan to þæm þe hit mealte. Forþæm is to sæcgeanne þæm æfstegum þætte, þonne þonne hie bioþ innan fretene mid þære adle, þæt hie forleosaþ swæ hwæt oþres godes swæ on him ongieten biþ. Be þæm is awriten þætte þis flæsclice lif sie æfst, & he sie þære flæslican heortan hælo, & þeah þa ban for him forrotigen. Hwæt getacnaþ þonne þæt flæsc buton unfæst weorc & hnesce, & hwæt þa ban buton stronglice geworht weorc? Oft þeah gebyreþ þætte sume, þa þe welwillende bioþ on monegum weorcum, unfæste bioþ ongietene, & sume bioþ beforan monna eagum gesewen swelce hie fæstlicu & stronglicu weorc wyrce, & þeah, þeah hie swæ dó beforan monnum, for þæm andan oþerra monna godra weorca, hie biþ aswunden oninnan him selfum. Forþy is wel gecweden þætte þæt flæsclice lif sie þære heortan hælo, forþæm se þe gehielt his unsceaþfulnesse & his godan willan, þeah he hwæt tiederlices oþþe yfelra weorca utan do, he mæg þæt æt sumum cierre betan. Ac þæt is swiþe ryhte gecweden be þæm banum þæt hie forrotigen for þæm æfste, forþæm for þæs æfstes

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sin, as Cain did. He would not have fallen into so manifest a sin as to slay his brother, had he not been envious before, because his brother's offerings were more thankfully received than his own. Therefore it is written that the Lord regarded Abel and his gifts, but not Cain and his gifts. Then Cain very quickly became angry, and drooped, and his anger against his brother, because his offerings were accepted and his own were not, became the cause of the fratricide, because he was annoyed at his being better than himself, and he determined, as he afterwards did, to slay him, come of it what might. Therefore the envious are to be told that, when they are internally consumed by the disease, they lose whatever other virtues they are acknowledged to possess. Therefore it is written that this carnal life is envy,

healdaþ, oþþæt hie afeallaþ on opene scylde, [swæ swæ Cain dyde. Ne gefiolle he nó ón swæ opene scylde] þæt he his broþur ofsloge, gif he ær ne geæfstgode þætte his broþur lac wæron þancweorþlicor onfongne þonne his. Be þam is awriten þæt Dr[y]hten besawe to Abele & to his lacum, & nolde to Caine ne to his lacum. Ða wearþ Cain suiþ(e) hrædlice irre, & hnipode ofdune, & se anda þa þe he hæfde to his breþer, forþæmþe his lac wæron onfangne & his næron, se anda wearþ to sæde þæs broþurslæges, forþæm him eglde þæt he wæs betra þonne he, & þohte, sua he eft gedyde, þæt he hine ofsloge, wurde siþþan to þæm þe hit mealite. Forþæm is to secganne þæm æfstegum (þætte, þonne þonne hie bioþ innan fretene mid þære adle, þæt hie forleosaþ) sua hwæt oþres godes sua on him ongieten biþ. Be þæm is awriten þætte þis flæsclice líf sie æfesþ, & he sie þære flæsclican heortan hælo, & þeah þa bán for him forrotigen. Hwæt getacnaþ þonne þæt flæsc buton unfæsþ weorc & hnesce, & hwæt þa bán buton stronglice geworht weorc? Oft þeah gebyreþ þætte sume, þa þe welwillende beoþ on monegum weorcum, unfæste beoþ ongietene, & sume beoþ beforan monna eagum gesewen suelce he fæsþlicu [& stranglecu] weorc wyrce, & þeah, þeah he swa do beforan monnum, for þam andan oþerra monna godena weorca, he biþ aswunden oninnan him selfum. Forþy is wel gecueden þætte þæt flæsclice líf sie þære heortan hælo, forþæm se þe gehielt his unsceadfulnesse & his godan willan, þeah (h)e hwæt tiederlices oþþe yfelra weorca utan doo, he mæg þæt æt sumum cierre betan. Ac þæt is suiþe ryhte gecueden be þæm banum þæt hie forrotigen for þæm æfste, forþæm for þæs

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which is the salvation of the carnal heart, although it makes the bones decay. What signifies the flesh but infirm and weak works, and what the bones but strongly wrought works? It often however happens that some, who are benevolent in many works, are considered infirm, and some in the eyes of men have the reputation of working firm and strong works; and yet, though they do so before men, for rivalry of other men's good works, they waste away internally. Therefore it is well said that carnal life is the heart's salvation, because he who preserves his innocence and good will, although he do weak or evil actions externally, he can amend it at some other time. But it is very rightly said that the bones decay through envy, because good works perish through the sin of envy, although in the eyes of men they seem

scylde forweorðaþ ða godan weorc; ðeah þe hie beforan monna eagum ðyncen trumlice gedon. Ðæt is ðæt ða ban forrotigen for ðæm æfste ðæt he forleose sum swiðe god weorc for ðæm æfste.

XXXV. Ðætte on oðre wisan sint to manianne ða bilwitan, on oðre ða ðweoran [& þa lytegan].

On oðre wisan sint to manianne ða bilwitan, on oðre ða lytegan. Ða bilwitan sint to herigeanne, forðæmþe hie simle swincaþ on ðæm ðæt hie tiliaþ ðæt hie ne scielen leasunga sæcgean. Hie mon sceal eac læran ðæt hie hwilum swugien ðæs soðes, forðæm, swæ swæ sio leasung simle dereþ ðæm secgendum, swæ dereþ eac hwilum sumum monnum ðæt soð to gehieronne. Forðæm ure Dryhten gemetgode mid swiggean his spræce beforan his ðegnum, ða he cwæð: Fela ic hæbbe eow to sæcganne, ac ge hit ne magon nu git aberan. Ðy sint to manianne ða bilwitan anfealdan ðætte, swæ swæ hie ða leasunga nytwyrðlice fleoð, ðæt hie eac ðæt soð nytwyrðlice secgen, & geiecen ðæt god hiera anfealdnesse mid wærscipe, & swæ tilige ðære orsorgnesse mid ðære anfealdnesse ðætte hie ðone ymbeðonc ðæs wærscipes ne forlæte. Be ðæm cwæð se æðela lareow *sanctus* Paulus: Ic wille ðæt ge sien wise to gode & bilewite to yfele. Ond eft be ðæm cwæð Dryhten ðurh hiene selfne to his gecorenum: Bio ge swæ ware swæ nædran, & swæ bilwite swæ culfran. Forðæm on ðara acorenra monna heortan sceal ðære nædran lytignes & hiere nið ðære culfran bilwitnesse gescierpan, & eft ðære culfran bilwitnes sceal gemetgian ðære nædran wærscipe & hiere niþ, ðylæs hiene se wærscipe & se anda

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strongly wrought. The bones decaying through envy is his losing any very good work through envy.

XXXV. That the simple are to be admonished in one way, in another the perverse and cunning.

The simple are to be admonished in one way, in another the cunning. The simple are to be praised, because they always laboriously endeavour not to tell falsehoods. They are also to be taught sometimes to keep back the truth, because, as falsehood always injures the speaker, so also it sometimes injures some men to hear the truth. Therefore our Lord restrained his speech with silence before his dis-

æfstes scylde forweorðaþ ða godan weorc, ðeah ðe hie beforan monna eagum ðyncen trumlice gedón. Ðæt is ðæt ða bán fo[r]rotigen for ðæm æfste ðæt he forleose sum suiðe god weorc for ðæm æfste.

XXXV. Ðætte ón oðre wisan sint to manienne ða bilwitan, ón oðre ða ðweoran & ða lytegan.

On oðre wisan sint to manianne ða biliwitan, on oðre ða lytegan. Ða bileẏwitan sint to herigenne, forðæmðe hīe simle suincaþ on ðæm ðæt hi tieligeaþ ðæt hie ne sculen leasunga secgan. Hie mon sceal eac læran ðæt hi hwilum suigien ðæs soðes, forðæm, sua sua sio leasung simle deret ðæm secggendum, sua dereþ eac hwilum sumum monnum ðæt soþ to gehierenne. Forðæm ure Dryhten gemetgode mid suigean his spræce beforan his ðegnum, ða he cuæð: Fela ic hæbbe eow to secganne, ac ge hit ne magon nu giet aberan. Ðy sint to manianne ða bilwitan ánfealdan ðætte, sua sua hie ða leasunga nyttwyrðlice fleoþ, ðæt hie eac ðæt soþ nytwyrðlice secgen, & geicen ða god hira anfealdnesse mid wærscipe, & sua tilige ðære orsorgnesse mid ðære anfealdnesse ðætte he ðone ymbeðonc ðæs wærscipes ne forlæte. Be ðam cwæð se æðela lareow *sanctus* Paulus: Ic wille ðæt ge sien wise to gôde & bilwite to yfele. Ond eft be ðæm [cwæð] Dryhten ðurh hine selfne to his gecorenum: Beo ge swa ware sua sua nædran & sua bilwite sua culfran. Forðæm on ðara acorenra monna heortan sceal ðære nædran lytignes & hire niþ ðære culfran biliwitnesse gescirpan, & eft ðære culfran biliwitnesse sceal gemetgian ðære nædran wærscipe & hire niþ, ðylæs hine se wærscipe & se anda

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ciples, when he said: "I have many things to tell you, but ye cannot yet bear it." Therefore the simple and straightforward are to be warned, as they usefully avoid falsehood, so also to speak the truth usefully, and increase the goodness of their simplicity with caution, and so strive for security with simplicity as not to dismiss cautious consideration. Therefore the noble teacher St. Paul said: "I wish ye to be wise for good and simple for evil." And again, the Lord spoke about the same through himself to his elect: "Be cunning as adders and simple as pigeons." Therefore in the mind of the elect the cunning and fierceness of the adder is to enliven the simplicity of the pigeon; and, again, the simplicity of the pigeon is to moderate the cunning and fierceness of the adder, lest cunning and zeal lead

gelæde on ealles to micle hatheortnesse, oððe eft sio bilwitnes & sio anfealdnes hiene to ungeornfulne gedó to ongietonne, ðylæs he weorðe besolcen. Ongean ðæt mon sceal monian ða lytegan, & him sæcgean ðæt hie ongieten hu hefig ðæt twyfealde geswinc bið ðæt hie him selfe ðurh hiera agene scylde hiera agnes gewealdes him on getioð. Dæt is ðonne ðæt hie ealneg ræswað & ondrædað ðæt hie mon tælan wille, & bioð ealneg mid ðæm ymbeðonce abisgode & ofdrædde. Oðer is ðara geswinca ðæt hie symle seceað endelease ladunga, hu hie hie ðonne bereccean mægen. Ac nis nan scild trumra wið ðæt twyfealde geswinc ðonne mon sie untwyfeald, forðæmþe nan wuht nis ieðre to gesecgeanne, ne eac to gelyfeanne ðonne soð. Ac ðonne hwa on ða leasunga befehð, ðonne ne mæg he of, ac sceal ðonne niede ðencean hu he hie gelicettan mæge, & gewergað ðonne his heortan swiðe hearde mid ðy geswince. Be ðæm geswince spræc se psalmscop, þa he cwæð: Dæt geswinc hiera agenra welora hie geðryscð. Forðæm se ilca feond se þe nu ðæt mod ðurh ða biswicolan ðlicunga forlæreð, he hit eft mid swiðe grimmum edleane geðryscð. Be ðæm wæs gecweden ðurh Ieremias ðone witgan: Hie lærdon hiera tungan, & wenedon to leasunge, & swuncon on unnyttum weorce. Swelce he openlice cwæde: Ða þe meahton Godes friend bion butan geswince, hie swuncon ymb ðæt hu hie mealhten gesyngian. Witodlice, ðonne hwa nyle bilwitlice libban butan geswince, he wile geearnian mid his geswince his agenne deað. Ac monige men, ðonne him bioð unðeawas on onfundne, ðonne onscuniað hie ðæt mon wite hwelce hie sien, & wilniað ðæt hie hie gehyden & beheligen under ðæm ryfte ðære

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them into excessive fervour; or, again, lest simplicity and straightforwardness make them too indifferent to understanding, lest they become stupefied. The cunning, on the other hand, are to be admonished, and told to understand how heavy the twofold toil is that they voluntarily impose on themselves through their sins. That is, that they are always considering, and fearing to be blamed, and are always troubled and alarmed at the thought. The other toil is that they are always seeking endless excuses how to clear themselves. But there is no stronger shield against the twofold toil than being sincere, for nothing is easier to speak and believe than truth. But when any one takes to excuses, he cannot extricate himself, but is obliged to think how he can make them plausible, and wearies his mind very severely with the

gelæde ón ealles to micle hatheortnesse, oððe eft sio bilewitnes & sio anfealdnes hine tó ungeornfulne gedoo to ongietanne, ðylæs he weorðe besolcen. Ongean ðæt mon sceal monian ða lytegan, & him secgan ðæt hie ongieten hu hefig ðæt twiefalde gesuinc bið ðæt hie him selfe ðurh (h)ira agena scylda hira agnes gewealdes him on [ge]teoð. Ðæt is ðon*ne* ðæt hie eallneg ræswað & ondræda ðæt hi mon tælan wille, & beoð eallneg mid ðæm ymbeðoncan abisgode & ofdrædde. Oðer is ðara gesuinca ðæt hi simle secea endelease ladunga, hu hie ðon*ne* bereccan mægen. Ac nis nan scild trum[ra] wið ðæt tuiefalde gesuinc ðon*ne* mon sie untwiefeald, forðæmðe nawuht nis iceðre to [ge]secganne, ne eac to [ge]liefanne ðon*ne* sóð. Ac ðon*ne* hwa on ða leasunga befehð, ðonne ne mæg he óf, ac sceal ðon*ne* niede ðencean hu he hie gelicettan mæge, & gewergað ðon*ne* his heortan suiðe hearde mid ðy gesuince. Be ðæm gesuince spræc se salmscop, ða he cuæð: Ðæt gesuinc hira agen[r]a welena hie geðrycð. Forðæm se ilca feond se ðe nu ðæt mód ðurh ða bisuiculan olicunga forlæreð, he hit eft mid suiðe grimmum edleane geðryscð. Be ðæm wæs gecueden ðurh Ieremias ðone witgan: Hie lærdon hira tungan, & wenedon to leasunge, & swuncon on unryhtum weorce. Suelce he openlice cuæde: Ða ðe meahton Godes friend beon butan gesu[i]nce, hie suuncon ymb ðæt hu hie meahton gesyngian. Wietodlice, ðon*ne* hwa nyle bielwitlice libban butan gesuince, he wile geearnian mid his gesuince his agenne deað. Ac monige menn, ðon*ne* him beoð unðeawas on anfundene, ðon*ne* anscuniga hie ðæt mon wite hwelce hie sien, & wilnia ðæt hie hie gehyden & beheligen under ðæm ryfte ðære

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toil. Of which toil the Psalmist spoke, saying: "The toil of their own lips oppresses them." Because the same foe who now seduces the mind with his deceitful flatteries, oppresses it afterwards with a very cruel requital. Of which was spoken through Jeremiah the prophet: "They taught their tongues, and trained them to falsehood, and toiled at an unrighteous work." As if he had openly said: "Those who could have been God's friends without toil, toiled that they might be able to sin." In truth, when any one is unwilling to live simply without toil, he will earn with his toil his own death. But many men, when vices are discovered in them, shrink from men's knowing what they are, and try to hide and cover themselves with the cloak of hypocrisy; and even of the sins which are openly seen they

leasunga, ge furðum ðara scylda þe openlice bioð gesewena, hie wilniað ðæt hie scylen hie beladian swæ georne ðætte oft se se þe wilnað hiera unðeawas arasian, bið openlice beswicen & ablend mid ðæm miste ðaraleasunga, swæ ðæt him fulneah ðyncð ðætte his nan wuht swæ ne sie swæ swæ he ær witodlice be him wende. Be ðæm ryhtlice be Iudeum wæs gecweden ðurh ðone witgan ymb ðæt synnfulle mod þe hit symle wile ladian, he cwæð ðæt ðær se îil hæfde se holh. Se îil getacnað ða twyfealdnesse ðæs unclænan modes ðæt hit simle lytiglice ladað, swæ swæ se îil, ærðæm he gefangen weorðe, mon mæg gesion ægðer ge his fet ge his heafud ge eac eal ðæt bodig, ac sona swæ hiene mon gefehð, swæ gewint he to anum cliwene, & tihð his fet swæ he inmest mæg, & gehyt his heafod, swæ ðætte betweoh hondum ðu nast hwær hiin aðer cymð, oððe fet oððe heafod, & ær, ær ðu his ó onhrine, ðu meahtes gesion ægðer ge fet ge heafod. Swæ doð ða lytegan & ða unclænan mod: ðonne him bið sum unðeaw an onfunden, ðonne bið ðæs iiles heafod gesewen; ðonne mon mæg ongietan of hwæm hit ærest com, & for hwæm. And ðonne bioð ða fet gesewene, ðonne mon ongiet mid hwelcum stæpum ðæt nauht wæs ðurhtogen, ac ðeah ðæt unclæne mod swiðe hrædlice fehð on ða ladunga, & mid ðære beheleð his fet & ða stæpas his unnyttan weorces. Ðonne he tihð his heafod in to him, ðonne he mid wunderlicre ladunge ætiewð ðæt he furðum næfre ðæt yfel ne ongunne, swæ he hit hæfð mid his lotwrencium bewunden oninnan him selfum, swelce se lareow hæbbe an cliwen on his honda swiðe nearwe & swiðe smealice gefealden, & nyte hwær se ende sie, swæ feor & swæ fæste hit bið

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desire to clear themselves so eagerly, that often he who desires to rebuke their faults is openly deceived and blinded with the mist of falsehood, so that it almost seems to him that they are not at all like what he formerly supposed them really to be. Therefore it was very rightly said about the Jews through the prophet, concerning the sinful heart which always tries to excuse itself; he said that the hedgehog had his hole there. The hedgehog signifies the duplicity of the impure mind, which is always making cunning excuses, like the hedgehog, whose feet and head and whole body can be seen before he is caught; but as soon as he is caught, he curls up into a clew, drawing in his feet as far as he can, and hiding his head, so that when you have him

leasunga, ge furðum ðara scylda ðe openlice beoð gesewena, h[i]e wilniað ðæt hie scylen hie beladian sua georne ðætte oft se ðe wilnað hiera unðeawas arasian, bið openlice besuicen & [a]blend mid ðæm miste ðære leasunga, sua ðæt him fulneah ðyncð ðætte his nawuht sua ne sie sua sua he ær witodlice be him wende. Be ðæm ryhtlice bi Iudeum wæs gecueden ðurh ðone witgan ymb ðæt synfulle mod ðe hit simle wile ladian, he cuæð: Ðær ðær se íil hæfde his holh. Se íil getacnað ða twiefealdnesse ðæs unclænan modes ðe hit symle lytiglice ladað, sua sua se iil, ærðæm he gefangen weorðe, mon mæg gesion ægðer ge his fet ge his heafod ge eac eall ðæt bodig, ac sona sua hiene mon gefehð, sua gewint he to anum cliewene, & tihð his fét sua he inmest mæg, & gehyt his heafod, sua ðætte betwuh hondum ðu nast hwær him awðer cymð, oððe fet oððe heafod, & ær, ær ðu his ó ónhriene, ðu meahtes geseon ægðer ge fét ge heafod. Swa doð ða lytegan & ða unclænan mód: ðonne him bið sum unðeaw on onfunden, ðonne bið ðæs íles heafud gesewen; ðonne mon mæg ongietan of hwam hit æresð com, & for hwæm. & ðonne beoð ða fét gesewene, ðonne mon ongiet mid hwelcum stæpum ðæt nawht wæs ðurhtogen, ac ðeah ðæt [un]clæne mód suiðe hrædlice fehð on ða ladunga, & mid ðære beheleð his fét & ða stæpas his unnyttan weorces. Ðonne he tieh his heafod in to him, ðonne he mid wunderlicre ladunga ætiewð ðæt he furðum næfre ðæt yfel ne ongunne, sua he hit hæfð mid his lótwrencium bewunden oninnan him selfum, suelce se lareow hæbbe án cliwen on his honda suiðe nearwe & suiðe smealice gefealden, & nyte hwær se ende sie, sua feor & sua fæste hit bið

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in your hands you do not know which comes first, feet or head, and before you touched him you could see both feet and head. So do the cunning and impure minds: when some fault is discovered in them, then the head of the hedgehog is seen; then we can understand whence it arose, and wherefore. And then the feet are seen, when we perceive with what gradations the wickedness was perpetrated; and yet the impure mind very soon has recourse to excuses, wherewith it hides its feet and the gradations of its useless work. He draws his head in to him, when he with strange excuses professes never even to have begun the evil deed, and has wound it up within him with his artifices, as if the teacher held a clew in his hand very closely and carefully wound,

befealden oninnan ðæs synnfullan monnes ingeðonce, & mid his lote bewunden, ðætte se lareow ðæs yfles þe he stieran sceolde, ðeah þe he hit ær wiste, ðæt he hit ðonne nat, & eall ðæt he ær tælwyrðlices geseah mid ðæm forhwierfdan gewunan ðære unryhtan ladunge he bið amierred ðæt he hit eall endemes forlæt, & his nanwuht nat. Witodlice se iil hæfð his holh on ðæs unnyttan monnes heortan, forðæm ðæt yfelwillende mod gefielt hit self twyfeald oninnan him selfum, & sio twyfealdnes ðæs yflan willan hiene selfne twyfealdne gefielt oninnan him selfum, & gehyt hiene on ðæm ðiestran mid ðære ladunge, swæ se iil hiene selfne gehyt on him selfum. Gehieren ða unclænan & ða lytegan hu hit awriten is on Salomones bocum ðætte se libbe getreowlice se þe bilwitlice libbe. Ðæt is se trua micelre orsorgnesse, bilwitnes & anfealdnes his weorca. Gehierað hwæt of ðæs wisan Salomonnes muðe wæs gecweden; he cwæð ðæt ðæs Halgan Gastes lar wille fleon leasunge. Gehierað eac ðætte ðæræfter awriten is ðætte he hæbbe his geðeaht & his sundorspræce mid ðæm bilwitum & mid ðæm anfealdum. Ðonne spricð God to ðæm menn, ðonne he onliht ðæt mennisce mod mid his agenre andweardnesse, & him his dieglan ðing geopenað. Ðonne is eac gecweden ðætte God sprece to ðæm bilwitum, ðonne he mid ðæm uplicum & mid ðæm dieglum ðingum hiera mod onliht mid ðæm sciman his giefe & his fandunga & eac his tihtinge. Ðæt beoð ðonne ealles swiðost ða mod ða þe nan scadu ne geðiestrað ðære twyfealdnesse. Ac ðæt is ðeah syndrig yfel twyfealdra monna ðætte, ðonne ðonne hie oðre men mid hiera lote bismriað, ðonne gilpað hie & fagniað ðæs, swelce hie sien micle wærran

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and knew not where the end was, so far and firmly it is wound within the sinful man's mind, and encompassed with his deceit, that the teacher knows nothing of the evil he was to correct, although he knew it before, and he is so confused with the perverse trick of unrighteous excuses, that at last he lets go all the faults that he saw, and knows nothing of them. Truly the hedgehog has his hole in the heart of the idle man, because the vicious mind winds itself double inside itself, and hides itself in darkness with excuses, as the hedgehog hides itself in itself. Let the impure and cunning hear how it is written in the books of Solomon, that he lives surely who lives simply. The confidence of great security is simplicity and straightforwardness of

gefealden oninnan ðæs synnfullan monnes ingeðonce, & mid his lote bewunden, ðætte se lareow ðæs yfeles ðe he stieran scolde, ðeah ðe he hit ær wisðe, ðæt he hit ðonne nát, & eall ðæt he ær tælwyrðlices geseah mid ðam forhwirfdan gewunan ðære unryhtan ladunge he bið amierred ðæt he hit eal endemes forlæt, & his nanwuht nat. Wietodlice se íl hæfð his holh on ðæs unnyttan monnes heortan, forðæm ðæt yfelwillende mod gefielt hit self twiefald oninnan him selfum, . .

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& gehyt hine on ðæm ðiestra[n] mid ðære ladunge, sua se íil hine selfne gehyt on him selfum. Gehieren ða unclænan & ða lytegan hu hit awriten is on Salomonnes bocum ðætte se libbe getreowlice se ðe bilwitlice libbe. Ðæt is se truwa micelre orsorgnesse, biliwitnes & anfealdnes his weorca. Gehirað hwæt of ðæs wisan Salomonnes muðe wæs gecueden; he cuæð ðæt ðæs Hálgan Gæstes lár wille fleon leasunga. Gehirað eac ðætte ðæræfter awriten is ðætte he hæbbe his geðealht & his sundorspræce mid ðæm bilwitum & mid ðæm anfealdum. Ðonne spricð God to ðæm menn, ðonne he onlieht ðæt mennisce mod mid his agenre andweardnesse, & him his dieglan ðing geopenað. Ðonne is eac gecueden ðætte God spræce to ðæm bilwitum, ðonne he mid ðæm uplicum & mid ðæm dieglum ðingum hira mod onlieht mid ðæm sciman his giefe & his fandunga & eac his tiehtinge. Ðæt beoð ðonne ealles suiðusð ða mod ða ðe nan sceadu ne geðiestrað ðære twiefaldnesse. Ac ðæt is ðeah syndrig yfel twiefaldra monna ðæt(t)e, ðonne ðonne hie oðre menn mid hira lote bismriað, ðonne gielpað hie & fægeniað ðæs, suelce hi sien micle wærran

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works. Hear what was said by the mouth of the wise Solomon; he said that the doctrine of the Holy Spirit will flee falsehood. Hear also what is written after that, that he has deliberation and confidential discourse with the simple and straightforward. God speaks to man, when he enlightens the human heart with his own presence, and reveals it his secrets. And it is also said that God spoke to the simple, when with sublime and secret things he enlightens their mind with rays of his grace, and trial, and also suggestion. That is, especially, the minds which are not obscured by any shadow of duplicity. But it is, however, a special fault of the insincere that, when they humiliate others with their cunning, they boast and rejoice at it, as if

& wisran ðonne hie, forðæmþe hie ne geðencead ða ðearlan edlean, ac fægniað iermingas hiera agnes dyseges & hearmes. Gehieren eac þa ilcan mid hwelcum ymbeðonce godcundes anwaldes hie ðreade Soffonias se witga, ða he cwæð: Git cymð se micla & se mæra & se egeslica Godes dæg, se dæg bið ierres dæg & ðiestra dæg & mistes & gebreces & biemena dæg & gedynes ofer ealla truma ceastra & ofer ealle hea hwammas. Hwæt getacniað ðonne ða truman ceastra buton hwurfulu mod, getrymedu & ymbtrymedu mid lytelicre ladunge, ðæt him ne magon to cuman ða speru ðære soðfæstnesse, ðæt sindon haligra gewrita manunga? Wið ða speru ðære soðfæstnesse hie hie scieldað, ðonne hie mon tælan wile & arasian for hiera unðeawum. Hwæt tacniað [get.] ðonne ða hean hwammas buton unclænu & twyfeald mod? Forðæm ælc wag bið gebigged twyfeald on ðæm heale. Swæ bið ðæs monnes heorte: ðonne he ða bilwitnesse & ða anfealdnesse flihð, he gefielt his mod mid wore & mid unnyttre twyfealdnesse, & eac ðætte wierse bið, he hiene ahefð on his geðohte on gielp & on ofermetto for ðæm wærscipe his agenre scylde, & deð his agenne unðeaw him to weorðscipe. Ðonne cymð se Dryhtnes domes dæg & wrace dæg ofer ða truman ceastra & ofer ða hean hwammas, ðonne ðæt ierre ðæs ytemestan domes ða menniscan heortan towierpð, ða þe nu sindon betȳnede & getrymede mid lytelicum ladungum wið ða soðfæstnesse, & arafað ðæt cliwen ðære twyfealdan heortan. Ðonne fealleð ða truman ceastra, ðonne þa mod þe Dryhtne ungeferu sint weorðað gescended. Ðonne fealleð ða hean hwammas, ðonne ða

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they were much more cunning and wise than they; for they do not consider the severe requital, but the wretches rejoice at their own folly and sorrow. Let the same also hear with what consideration of divine authority the prophet Zephaniah threatened them, saying: "Yet will come the great and famous and terrible day of God, which will be a day of wrath, and darkness, and mist, and clamour, and trumpets, and din over all strong cities, and over all high corners." What signify the strong cities but fickle minds, strengthened and fortified with cunning excuses, so that the spears of truth cannot approach them, which are the admonitions of holy writ? They shelter themselves against the spears of truth, when men wish to blame and chide them

& wisran ðon*ne* hie, forðæmðe hie ne geðenceaþ ða ðearlan edlean, ac fægniaþ irmingas hiera agnes dysiges & hearmes. Gehiren eac ða ilcan mid hwelcum ymbeðonce godcundes onwaldes hie ðreade Soffonias se witga, ða he cuæð: Giet cymð se micla & se mæra & se egeslica Godes dæg, se dæg biþ irres dæg & ðiestra dæg & mistes & gebreces & biemena dæg & gedynes ofer ealla truma ceastra & ofer ealle hea hwammas. Hwæt getacniaþ ðon*ne* ða truman ceastra butan hwurfulu mod, getrymedu & ymbtrymedu mid lytelicre ladunge, ðæt him ne magon to cuman ða speru ðære soðfæsðnesse, [ðæt sindon haligra gewrita manunga? Wiþ ða speru ðære soðfæstnesse] hie hie scildaþ, ðon*ne* hi mon tælan wile & arasian for hira unðeawu*m*. Hwæt getacniaþ ðon*ne* ða hean hwammas buton unclænu & twicfeald mod? Forðæm ælc wag biþ gebieged twiefeald on ðæm heale. Sua biþ ðæs monnes heorte: ðon*ne* he ða bilewitnesse & ða anfealdnesse fliehð, he gefielt his mód mid wóre & mid unnytre twiefealdnesse, & eac ðætte wierse biþ, he hine ahefð on his geðohte on gielp & on ofermetto for ðæm wærscipe his agenre scylde, & deð his agenne unðeaw him to weorðscipe. Ðon*ne* cymð se Dryhtnes domes dæg & wrace dæg ofer ða truman ceastra & ofer ða hean hwammas, ðon*ne* ðæt ierre ðæs ytemestan domes ða menniscan heortan towyrpð, ða ðe nu sindon betynede & getrymede mid lytelicu*m* ladungum wiþ ða soðfæsðnesse, & arafaþ ðæt cliwen ðære twifaldan heortan. Ðon*ne* fealla þ ða truman ceastra, ðon*ne* ða mód ðe Dryhtne ungeferu sint weorðaþ gesciende. Ðon*ne* fealla þ ða hean hwammas, ðon*ne* ða

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for their vices. What signify the high corners but impure and insincere hearts? Because every wall is bent double in a hall. So is the heart of man: when he shuns simplicity and straightforwardness, he folds his mind with perverse and useless duplicity, and also, what is worse, he exalts himself in his mind with boasting and pride, because of the cunning of his own sin, and glories in his own vice. The day of the Lord's doom and the day of vengeance comes on the strong cities and high corners, when the wrath of the last doom destroys the human hearts, which are now closed in and fortified with cunning excuses against truth, and unravels the clew of the insincere heart. The strong cities fall, when the minds which are impenetrable to God are brought to

heortan þe hie ahebbaþ for þære twyfealdnesse þæs unryhtan wærscipes þurh ryhtlicne cwide & dom weorþaþ ofdune aworpne.

XXXVI. Dætte on oðre wisan sint to manianne ða halan, on oðre ða unhalan.

On oðre wisan sint to manian ða truman, on oðre ða untruman. Ða truman sint to manianne þæt hie gewilnigen mid þæs lichoman trumnesse þæt him ne losige sio hælo þæs modes, þylæs him þy wiers sie, gif hie ða trumnesse þære Godes giefe him to unnytte gehweorfaþ, & þylæs hie siðþan geearnigen swæ micle hefigre wite swæ hie nu egeleaslicor & unnytlicor brucaþ þære mildheortlican Godes giefe. Forþon sint to manianne ða halan þæt hie ne forhycgen þæt hie her on worlde on þære hwilendlican hælo him geearnigen ða ecean hælo. Ymb ða hwilendlican tida *sanctus* Paulus spræc, ða he cwæð: Nu is hiersumnesse tima & nu sint hælnesse dagas. Eac sint to manianne ða halan þæt hie Gode wilnigen to licianne ða hwile þe hie mægen, þylæs hie eft ne mægen, þonne hie willen. Forþæm wæs gesprecen þurh þone wisan Salomon bi þæm Wisdome þæt se Wisdom wille sona fleon þone þe hiene fliehð, þonne he hiene ful oft ær to him clipaþ, & he forsæcð þæt he him to cume. Ac eft, þonne he þone Wisdom habban wolde, & his wilnaþ, þonne cwið se Wisdom to him: Ic eow clipode ær to me, ac ge me noldon æt cuman; ic ræhte mine hond to eow, nolde eower nan to locian; ac ge forsawon eall min geþeaht, & leton eow to giemeliste, þonne ic eow cidde. Hwæt sceal ic þonne buton

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shame. The high corners fall, when the hearts which exalt themselves because of the insincerity of unrighteous cunning, are thrown down through a righteous sentence and judgment.

XXXVI. That the healthy are to be admonished in one way, in another the unhealthy.

The healthy are to be admonished in one way, in another the unhealthy. The healthy are to be admonished to desire that through the health of their bodies they may not lose the health of their minds, lest it be the worse for them if they make the soundness of God's grace useless to themselves, and lest they hereafter merit so much the heavier punishment the more fearlessly and uselessly they now enjoy

heortan ðe hie ahebbaþ for ðære tuiefealdnesse ðæs unryhtan wærscipes ðurh ryhtlicne cuide & dóm weorðaþ ofdune aworpne.

XXXVI. Dætte on oþre wisan sint to manienne ða halan, on oðre ða unhalan.

On oðre wisan sint to manianne ða truman, on oðre ða untruman. Ða truman sint to manianne ðæt hie gewilnigen mid ðæs licuman trumnesse ðæt hi*m* ne losige sio hælo ðæs modes, ðylæs hi*m* ðy wirs sie, gif hie ða trumnesse ðære Godes giefe him to unnyte gehweorfaþ, & ðylæs hie siððan geearnigen sua micle hefigre wite sua hie nu egeleaslicor & unnytlicor brucaþ ðære mildheortlican Godes giefe. Forðon sint to manianne ða halan ðæt hie ne forhycgen ðæt hie her on worulde on ðære hwilendlican hælo him geearnigen ða ecan hælo. Ymb ða hwilendlican tida *sanctus* Paulus spræc, ða he cuæð: Nu is hiersu*m*nesse tima & nu sint hælnesse dagas. Eac sint to manianne ða halan ðæt hie Gode wilnigen to licianne ðe hwile ðe hie mægen, ðylæs hie eft ne mægen, ðonne hie willen. Forðon wæs gesprecen ðurh ðone wisan Salomonn bi ðæm Wisdome ðæt se Wisdóm wille sona fleon ðone ðe hine flieh ð, ðonne he hine ful oft ær to him cleopaþ, & he forsæcð ðæt he him to cume. Ac eft, ðon*ne* he ðone Wisdom habban wolde, & his wilnaþ, ðon*ne* cuið se Wisdóm to him: Ic eow cleopode ær to me, ac ge me noldon æt cuman; ic ræhte mine hond to eow, nolde iower nan to locian; ac ge forsawon eall min geðeaht, & leton eow to giemeleste, ðonne ic eow cidde. Hwæt sceal ic ðon*ne* buton

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the merciful gifts of God. Therefore the healthy are to be admonished not to neglect here in the world in their transitory health meriting eternal health. Of transitory times St. Paul spoke, saying: "Now is the time for obedience, now are the days of salvation." The healthy are also to be admonished to desire to please God while they can, lest afterwards they cannot when they will. Therefore it was said of Wisdom through the wise Solomon, that Wisdom will soon flee him who flees her, when she has often before called him to her, and he has refused to come to her. But afterwards, when he would like to have Wisdom, and desires her, she says to him: "I called you to me before, but ye would not come; I offered you my hand, but not one of you would look; ye despised all my counsel, and neglected my

hliehhan ðæs, ðonne ge to lore weorðaþ, & habban me ðæt to gamene, ðonne eow ðæt yfel on becymð ðæt ge eow ær ondredon? Ond eac cwiþ se Wisdom eft: Ðonne hie to me clipiaþ, ðonne nylle ic hie gehieran. On uhton hie arisaþ, and me seceaþ, ac hie me ne findaþ. Ac ðonne se mon his lichoman hælo forsihð, ðonne ðonne he wel trum biþ to wyrceanne ðæt ðæt he ðonne wile, ðonne ðonne him eft sio hæl losaþ, ðonne gefret he ærest hwelc hio to habbanne wæs ða hwile þe he hie hæfde, & wilnaþ hiere ðonne to late and on untiman, ðonne he ær nolde hie gehealdan, ða ða he hie hæfde. Forðæm eft swiðe ryhtlice Salomon cwæð: Ne læt ðu to elðiodegum ðinne weorðscipe, ne on ðæs wælhreowan hand ðin gear, ðylæs fremde men weorðen gefylled of ðinum geswince, & ðin mægen sie on oðres monnes gewealdum, & ðu ðonne sargige forðæm on last, ðonne ðin lichoma bio to lore gedon, & ðin flæsc gebrosnod. Hwa is ðonne from us fremde buton ða awiergedan gastas, ða þe from ðæs heofoncundan Fæder eðle adrifene sindon? Oððe hwæt is ure weorðscipe on ðisum eorðlicum lichoman buton ðæt we sint gesceapene æfter ðære bisene ures Scippendes? & hwæt is elles se wælreowa buton þa aworpnan englas, þe hie selfe mid hiora ofermettum on deaðes wite gebrohton? & on ðone ilcan deað hie wilniaþ eall moncynn to forspananne & to forlædonne. Hwæt tacnaþ ðonne ðæt word elles ðæt mon ne selle his weorðscipe fremdum menn buton ðætte se þe to Godes bisene gesceapen is, ðonne he ða tid his lifes on gewill ðara awiergedena gasta gehwierfð; & his gear geseleð wælreowum, se se þe in yfelra & wiðerweardra anwald forlæt þa hwile his lifes? Ond eac cwæð Salomon

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reproofs. What then can I do but laugh at your ruin, and mock, when the evil ye formerly dreaded comes on you?" Again, Wisdom spoke: "When they call to me I will not listen to them. They shall arise at dawn and seek me, but they shall not find me." But when a man despises his bodily health, when he is strong enough to do what he wishes, when he afterwards loses his health, then he first experiences what it was to have it while he had it, and desires it too late and unseasonably, since he would not preserve it before when he had it. Therefore, again, Solomon spoke very rightly: "Give not thine honour to strangers nor thy years into the hand of the cruel one, lest strangers be filled with thy toil, and thy resources be in the power of another, and thou mourn therefore at last, when thy body is brought

hliehchan ðæs, ðonne ge to lose weorðaþ, & habban me ðæt [t]o gamene, ðonne eow ðæt yfel on becymð ðæt ge eow ær ondredon? Ond eac cuið se Wisdom eft: Ðonne hie to me clipiaþ, ðonne nylle ic hie gehieran. On uhtan hie arisaþ, & me seceaþ, ac hi me ne findaþ. Ac ðonne se mon his lichoman hælo for(sihð), ðonne ðonne he wel trum bið to wyrceanne ðæt he ðonne wile, ðonne ðonne him eft sio hæl losaþ, ðonne gefred he æresð hwelc heo to habbanne wæs ða hwile ðe he hi hæfde, & wilnaþ hire to late & on úntiman, ðonne he ær nolde hie gehealdan, ða ða he hi hæfde. Forðæm eft suiðe ryhtlice Salomonn cuæð: Ne læt ðu to ælðiodigum ðinne weorðscipe, ne on ðæs wælhreowan hond ðin gear, ðylæs fremde menn weorðen gefylled of ðinum gesuince, & ðin mægen sie on oðres monnes gewealdum, & ðu ðonne sargige forðæm on lasð, ðonne ðin lichoma beo to lore gedon, & ðin flæsc gebrosnod. Hwa is ðonne from us fremde butan ða awier(g)dan gæstas, ða ðe from (ðæs) hefencundan Fæder eðle adrifene sindon? Oððe hwæt is ure weorðscipe on ðissum eorðlicum lichoman buton ðæt we sint gesceapene æfter ðære biesene ures Scippendes? & hwæt is elles se wælhreowa buton ða aworpnan englas, ðe hie selfe mid hiera ofermettum on deaðes wite gebrohton? & on ðone ilcan deað hie wilniaþ eal moncynn tó forspananne & to forlædanne. Hwæt tacnaþ ðonne ðæt word elles ðæt mon (ne) selle his weorðscipe fremdum menn buton ðætte se ðe to Godes bisene gesceapen is, ðonne he ða tid his lifes on gewil ðara awierdena gæsta gehwierfð; & his gear geseleð wælhreowum, se se ðe in yfelra & wiðerweardra onwald forlæt ða hwile his lifes? Ond eac cuæð Salomonn ðæt

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to ruin and thy flesh is consumed." Who are strangers to us but the accursed spirits, who have been driven from the country of the heavenly Father? Or what is our honour in this earthly body but our being created after the image of our Creator? And what else is the cruel one but the expelled angels, who by their pride brought themselves to the punishment of death? And to the same death they wish to allure and seduce all mankind. What signifies the expression, "giving his honour to a stranger," but him who is created after God's image, when he spends the time of his life according to the desires of the accursed spirits; and that he gives his years to the cruel one who gives up the period of his life into the power of his evil adversary? Solomon also said that strangers were not to be filled with our

ðæt fremde ne sceoldon bion gefylde ures mægenes, & ure geswinc ne sceolde bion on oðres monnes onwalde. Swæ hwa ðonne swæ hæfð on ðisse worlde fulle hælo his lichoman, & nyle wisdomes & cræftes on his mode tilian, ac swinceð on ðæm ðæt he liornige unðeawas & fremme, ne fylð se no his agen hus godra cræfta, ac fremdra hus he fylð, ðæt sint unclæne gastas. Wiotodlice ða þe hiora lif on firenluste & on ofermodnesse geendiað, ne gefyllað hie godra rim, ac awiergedra gasta. Ðonne is æfter ðæm gecweden ðæt he sargige æt nihstan, ðonne his lichoma & his flæsc sie gebrosnod, forðæm oft sio hælo ðæs lichoman on unðeawas wierð gecirred, ac ðonne he ðære hælo benumen wierð mid manigfealdum sare ðæs modes & ðæs flæsces, se lichoma ðonne wierð gedrefed, forðæm sio sawl, ðonne hio hiere unðonces gebædd wierð ðæt yfel to forlætonne ðæt hio ær longe on woh hiere agnes ðonces gedyde, secð ðonne ða forlorenan hælo, & wilnað ðære, swelce he ðonne wel & nytwyrðlice libban wolde, gif he forð moste. Murcað ðonne forðy ðæt he Gode nolde ðeowian ða hwile þe he meahte, forðon he ðonne ðone demm his giemelieste mid nanum geswince gebetan ne mæg, butan him ðurh his hreowsunga & ðurh Godes miltse geholpen weorðe. Forðæm cwæð se salmscop: Ðonne God hie slog, ðonne soliton hie hiene. Ongean ðæt sint to manianne ða mettruman ðæt hie ongieten & gefreden ðæt hie swæ micle ma bioð Godes bearn, & he hie swæ micle ma lufað swæ he hie swiður manað & swingð, forðæm, gif he ðæm gehiersuman mannum næfde getiohhad his eðel to sellanne, hwy wolde he hie mid ængum ungetæsum læran? Forðæm cwæð Dryhten to Iohanne ðæm godspellere ðurh his engel,

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resources, and our toil should not be in the power of another. Whoever, then, in this world has perfect bodily health, and will not cultivate wisdom and virtue in his mind, but toils in learning vices and carrying them out, does not fill his own house with virtues, but fills the houses of strangers, that is, unclean spirits. Truly those who end their lives in wantonness and pride, do not fill up the number of the good, but of accursed spirits. It is further said, that he will then sorrow, when his body and flesh are consumed, because often the health of the body is directed to vices, but when he is deprived of his health with manifold pains of mind and body, the body is afflicted, because the soul, when unwillingly compelled to forsake her wickedness, which she formerly

fremde ne scolden beon gefyllede ures mægenes, & ure gesuinc ne scolde beon on oðres monnes anwalde. Sua hwa ðonne sua on ðisse worulde hæfð fulle hæle his lichoman, & nyle wisdomes & cræftes on his mode tiligan, ac suinceð on ðæn ðæt he leornige unðeawas & fremme, ne fylð se no his agen hus godra cræfta, ac fremdra hús he fylð, ðæt sint unclæne gæstas. Wiotodlice ða ðe hira lif on firenluste & on ofermodnesse geendigað, ne gefyllað hie godra rim, ac awiergedra gæsta. Ðonne is æfter ðæm gecueden ðæt he sargige æt niehstan, ðonne his lichoma & his flæsc sie gebrosnod, forðæm oft sio hælo ðæs lichoman on unðeawas wierð gecierred, ac ðonne he ðære hælo benumen wierð mid monigfaldum sare ðæs modes & ðæs flæsces, se lichoma ðonne wierð gedrefed, forðæm sio saul, ðonne hio hire unðonces gebædd wierð ðæt yfel to forlætanne ðæt hio ær longe on wóh hire agnes ðonces gedyde, secð ðonne ða forlorenan hælo, & wilnað ðære, suelce he ðonne wel & nytwyrðlice libban wolde, gif he forð moste. Murc[u]að ðonne forðy ðæt he Gode nolde ðiowigan ða hwile ðe he meahte, forðon he ðonne ðone demm his giemelieste mid nanum gesuince gebetan ne mæg, buton him ðurh his hreo[w]sung & ðurh Godes miltse geholpen weorðe. Forðæm cuæð se sealmscop: Ðonne God hie slog, ðonne soltun hie hine. Ongean ðæt sint to manianne ða mettruman ðæt hie ongieten & gefreden ðæt hie sua micle ma beoð Godes bearn, & he hie sua micle ma lufað sua he hie suiður manað & suingð, foriðæm, gif he ðæm gehiersuman mannum næfde geteohchad his eðel to sellanne, hwie wolde he hie mid ænegum ungetæsum læran? Forðæm cuæð Dryhten to Iohanne ðam godspellere ðurh his engel,

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for a long time wickedly exercised of her own free will, seeks her lost health, and desires it, as if she were going to live well and profitably, if spared. So he desponds, because he would not serve God while he could, because he cannot now remedy the mischief of his neglect with any toil, unless his repentance and God's mercy help him. Therefore the Psalmist said: "When God slew them, they sought him." On the other hand, the unhealthy are to be admonished to understand and perceive that they are so much the more God's children, and he loves them the more, the more he admonishes and chastises them. For if he had not intended to give his country to the obedient, why would he teach them with any severity? Therefore the Lord spoke to

he cwæð: Ic ðreage & swinge ða þe ic lufige. Forðæm eac cwæð Salomon: Sunu min, ne agimeleasa ðu Godes swingan, ne ðu ne beo werig for his ðreaunga, forðæmþe God lufað ðone þe he ðreað, & swingeð ælc bearn þe he underfón wile. Be ðæm ilcan se psalmscop cwæð: Swiðe manigfealde sint ryhtwisra monna earfeðu. Be ðæm eac se eadega Iob cwæð on his earfeðum, & geomriende clipode to Dryhtne, & cwæð: Gif ic ryhtwis wæs, ne ahof ic me na forðy, & ðeah ic eom gefylled mid broce & mid iermðum. Eac is to cyðonne ðæm medtrumum, gif hie willen geliefan ðætte Godes rice hiera sie, ðæt hie ðonne her on worlde ðolien earfeðu ðæm timum þe hie ðyrfen, swæ swæ mon sceal on elðiode. Be ðys ilcan is gecweden on kyninga bocum, swæ swæ hit geworden wæs, & eac us to bisene. Hit is gecweden ðætte þa stanas on ðæm mæran temple Salomonnes wæron ær (*om.*) swæ wel gefegede & swæ emne gesnidene & gesmeðde, ær hie mon to ðæm stede brohte þe hie on standan sceoldon, ðætte hie mon eft siððan on ðære halgan stowe swæ tosomne gesette ðæt ðær nan mon ne gehierde ne æhxe hlem ne bitles sweg. Ðæt ðonne tacnað us ðætte we scylen bion on ðisse elðidignesse utone beheawene mid swingellan, to ðæm ðæt we eft sien geteald & gefeged to ðæm gefohstanum on ðære Godes ceastre butan ðæm hiewete ælcere swingan, ðætte swæ hwæt swæ nu on us unnyttes sie, ðætte ðæt aceorfe sio swingelle from us, swæ ðætte siððan an sib Godes lufe butan ælcum ungerade us swiðe fæste gebinde & gefege tosomne. Ðonne sint eac to manianne ða unhalan ðæt hie geðencen mid hu manigfealdum ungetæsum & mid hu heardum brocum us swingað & ðreageað ure worldcunde fæderas

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John the Evangelist through his angel, saying: "I rebuke and chastise those I love." Therefore also Solomon said: "My son, neglect not the Lord's castigation, nor be weary of his rebuking, for God loves him he rebukes, and castigates all the children he will receive." Of the same the Psalmist spoke: "Very manifold are the troubles of the righteous." Of which also the blessed Job spoke in his troubles, and mourning cried to the Lord, saying: "If I was righteous, I did not therefore exalt myself, and yet I am filled with affliction and misery." It must also be made known to the unhealthy that, if they will believe that God's kingdom is theirs, they must suffer hardships here in the world while it is necessary for them, as one must in exile. Of the same is spoken in the books of Kings, as it happened, and also as an

he cuæð: Ic ðreage & suinge ða ðe ic lufige. Forðæm eac cuæð Salomonn: Sunu mîn, ne agiemeleasa ðu Godes suîngan, ne ðu ne beo werig for his ðreaunge, forðæmðe God lufað ðone ðe he ðreað, & suingeð ælc bearn ðe he underfôn wile. Be ðam ilcan se salmscop cuæð: Suiðe monigfalde sint ryhtwisra mònna earfoðu. Be ðæm eac se eadega Iob cwæð on his earfeðum, & geomriende cliopode to Dryhtne, & cuæð: Gif ic ryhtwis wæs, ne ahof ic me no forðy, & ðeah ic eom gefylled mid broce & mid iermðum. Eac is to cyðanne ðæm mettrumum, gif hie willen geliefan ðætte Godes rice hiera sie, ðæt hie ðonne her on worulde ðoligen earfeðu ðæm timum ðe hie ðyrfen, sua sua mon sceal on elðiode. Be ðys ilcan is gecueden on kyninga bocum, sua sua hit geworden wæs, & eac ûs to bisene. Hit is gecueden ðætte ða stanas on ðæm mæran temple Salomonnes wæron sua we[l] gefegede & sua emne gesnidene & gesmeðde, ær hie mon to ðæm stede brohte ðe hie on standan scoldon, ðætte hie mon eft siððan on ðære halgan stowe sua tosomne gesette ðæt ðær nan monn ne gehierde ne æxe hlem ne bietles sueg. Ðæt ðonne tacnað us ðætte we scylen beon on ðisseælðeodignesse utane beheawene mid suingellan, to ðæm ðæt we eft sien geteald & gefeged to ðæm gefogstanum on ðære Godes ceastre butan ðæm hiewete ælcre suingean, ðætte sua hwæt sua nu on us unnytes sie, ðætte ðæt aceorfe sio suingelle from ûs, sua ðætte siððan an sibb Godes lufe butan ælcum ungerade us suiðe fæste gebinde & gefege tosomne. Ðonne sint eac to manianne ða ûnhalan ðæt hie geðencen mid hu monigfaldum ungetæsum & mid hu heardum brocum us swingað & ðreagað ure worldcunde fædras

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example for us; it is said that the stones in the famous temple of Solomon were so well fitted, and so evenly cut and polished before being brought to the place where they were to stand, that they were afterwards so joined together in the holy place, that no man heard there the sound either of axe or hammer. That shows us that we are to be in this exile outwardly cut with flagellation, that we may afterwards be reckoned and joined to the keystones in the city of God without the cutting of any flagellation, that all in us that is useless now may be cut away from us by the flagellation, so that afterwards one peace of God's love may bind and join us together very firmly without any discord. The unhealthy are also to be admonished to consider with how manifold severities and with how hard afflictions our worldly

& hlafordas, forðæm þe hie wilniað ðæt we him geðwære sien, & eac hiora ierfes wyrðe sien, & hie us ðy bliðran bion mægen. Ac hwelc wite sceal us ðonne to hefig ðyncean ðære godcundan ðreaunge wiþ ðæm þe we mægen geearnian ðone heofonlican eðel þe næfre to lore ne weorðeð, & forðæm ðæt we mægen forbugan ðæt wite ðæt næfre ne wierð geendod? Forðæm cwæð *sanctus* Paulus: Ure flæsclican fædras lærdon us, & we hie ondredon; hie ðreadon us, & we weorðodon hie. Hu micle swiðor sculon we ðonne bion gehiersume ðæm þe ure gasta Fæder bið wiþ ðæm þe we moten libban on ecnesse! Ure flæsclican fædras us lærdon to ðæm þe hiera willa wæs, ac ðæt wæs to swiðe scortre hwile, forðæmþe ðeos world is swiðe lænu, ac se gastlica Fæder he us lærð nytwyrðlicu ðing to underfonne, ðæt is ðæt we geearnigen ðæt ece lif. Eac sint to manianne ða mettruman ðæt hie geðencen hu micel hælo ðæt bið ðære heortan ðæt se lichoma sie mettrum, forðæm sio mettrumnes ðæt mod gehwierfeð gehwelces monnes hiene selfne to ongietanne, & ðæt gode mod þe sio hælu ful oft aweg adrifð ðæt gemynd ðære mettrymnesse geedniwað, ðætte ðæt mod þe ofer his mæð bið upahafen gemyne of ðæm swingum þe ðæt flæsc ðolað to hwæm eall mancynn gesceapen is. Ðæt wære swiðe ryhte getacnod ðurh Balaham on ðære lettinge his færeltes, gif he mid his hiersumnesse Godes stemne & his gebodum fullice folgian wolde, & on his willan fore. Balaham ðonne fulgeorne wolde feran ðær hiene mon bæd, ac his estfulnesse wiðteah se esol þe he onuppan sæt. Ðæt wæs forðæmþe se assa geseah ðone engel ongean hiene standan, & him ðæs færeltes forwiernan, ðone þe ðæt mennisce mod gesion ne meahte.

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fathers and masters chastise and correct us, because they wish to make us docile and worthy of their inheritance, and that they may be the more happy with us. But what punishment of divine correction shall seem to us too heavy in comparison with our meriting the heavenly country which is never lost, and avoiding endless punishment? Therefore St. Paul said: "Our fleshly fathers taught us, and we dreaded them; they rebuked us, and we reverenced them. How much more, then, must we obey our spiritual Father, that we may live eternally! Our fathers in the flesh taught us to do their will, but it was for a very short time, because this world is very transitory, but our spiritual Father teaches us to partake of useful things, that is, meriting eternal life." The unhealthy are also to be admonished to consider

& hlafordas, forðæm ðe hie wilniað ðæt we him geðwære sien, & eac hira irfes wierðe sien, & hie us ðe bliðran beon mægen. Ac hwelc wite sceal us ðonne to hefig ðyncan ðære godcundan ðreaunga wið ðæm ðe we mægen geearnian ðone hefonlican eðel ðe næfre to lore ne weorðeð, & forðæm ðæt we mægen forbugan ðæt wite ðæt næfre ne wierð geendod? Forðæm cuæð *sanctus* Paulus: Ure flæsclican fædras lærdon ús, & we hie ondredon; hie ðreadon ús, & we weorðodon hie. Hu micle suiðor sculon we ðon*ne* beon gehiersume ðæm ðe ure gæsta Fæder bið wið ðæm ðæt we moten libban on ecnesse! Ure flæsclican fædras us lærdon to ðæm ðe hira willa wæs, ac ðæt wæs to suiðe scortre hwile, forðæmðe ðios woruld is suiðe lænu, ac se gæsðlica Fæder he us lærð nytwyrðlicu ðing to underfonne, ðæt is ðæt we ge(e)arnigen ðæt ece lif. Eac sint to manianne ða mettruman ðæt hie geðencen hu micel hælo ðæt bið ðære heortan ðæt se lichoma sie medtrum, forðæm sio medtrymnes ðæt mod gehwierfð gehwelces monnes hine selfne to ongietanne, & ðæt góde mód ðe sio hælo ful oft aweg adriefð ðæt gemynd ðære medtrymnesse geedniewað, ðætte ðæt mód ðe ofer his mæð bið úpahæfen gemyne of ðæm suingum ðe ðæt flæsc ðolað to hwæm eal monncynn gesceapen is. Ðæt wære suiðe ryhte getacnod ðurh Balaham on ðære let[t]inge his færeltes, gif he mid his hiersumnesse Godes stemne & his gebodum fullice folgian wolde, & on his willan fore. Baloham ðon*ne* fulgeorne feran wolde ðær hine mon bæd, ac his [est]fulnesse witteah se esol ðe he onuppan sæt. Ðæt wæs forðæmðe se assa geseah ðone engel ongean hine standan, & him ðæs færeltes forwiernan, ðone ðe ðæt men(n)isce mód geseon ne mealhte.

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how very healthy it is for the heart that the body is unhealthy, because the want of health compels the heart of every man to consider himself, and the good disposition which is very often driven away by health is restored by the memory of sickness, so that the heart which is unduly exalted remembers by the afflictions endured by the flesh what all mankind is created for. That would have been very rightly illustrated by the obstruction of Balaam's journey, had he obediently wished fully to follow God's voice and commands, and had gone after his will. Balaam would very willingly have proceeded whither he was told, but his zeal was opposed by the ass on which he sat. That was because the ass saw the angel standing opposite to him, and preventing his progress, which the human mind could not see. So also, when the flesh is hindered by

Swæ eac, ðonne ðæt flæsc biþ gelet mid sumum broce, hit getacnaþ ðæm mode for ðære swingan hwæt Godes willa biþ, ðone ilcan willan þe ðæt mod hwilum ongietan ne mæg þe ofer ðæm flæsce sitt, & his waldan sceolde, forðæm ðæt flæsc oft lett ða geornfulnesse & ðone willan ðæs ðeondan modes her on worlde. Swæ swæ mon oft lett fundiendne monnan, & his færelt gælþ, swæ gælþ se lichoma ðæt mod, oþðæt he gebrocod wierþ mid sumre mettrymnesse, & ðonne ðurh ða mettrymnesse getacnaþ se lichoma ðæm mode ðone ungesewenan engel þe him togeanes stent, & him wiernþ his unnyttan færelta ðurh ðæs lichoman mettrymnesse. Be ðæm cwæþ *sanctus* Petrus swiðe ryhtlice: Ðæt dumbe & ðæt gehæfte neat ðreade ðone witgan for his yflan willan, ða hit clipode swæ swæ mann, & mid ðy gestierde ðæm witgan his unryhtre & dysigre [dysiglicre] wilnunge. Ðonne ðreaþ ðæt dumbe neat ðone unwisan monn, ðonne ðæt gebrocode flæsc gelærþ ðæt upahafene mod to ryhtre & to nytwierðre eaðmodnesse. Forðæm ne meahte Balaham geearnian ða Godes gife þe he biddende wæs, ða he Israhela folc wiergean wolde & for hiene selfne gebiddan; forðæm he wearþ untygða þe he hwierfde his stemne nalles his mod: ðæt wæs ðæt he spræc oðer, oðer he sprecan wolde. Eac sint ða siocan to manianne ðæt hie ongieten hu micel Godes giefu him biþ [ðæs *added*] flæsces geswinc, forðæmþe hit ægðer ge ða gedonan synna onweg aðwieht, ge hiene eac ðara gelett þe he dón wolde, gif he mealite, forðæm ðonne he biþ gesargod on ðæs lichoman wundum, ðonne gewyrceaþ ða wunda on ðæm gebrocedan mode hreowsunge wunda. Be ðæm is eac gecweden [awriten] on Salomonnes cwidbocum ðætte sio

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any affliction, it shows the mind with the castigation what God's will is, the same will which the mind, which presides over the flesh, and should control it, cannot sometimes perceive, because the flesh often balks the zeal and will of the flourishing mind here in the world. As a man in a hurry is often balked, and his journey delayed, so the body delays the mind until it is afflicted with some disease, and then with the disease the body shows the mind the unseen angel standing in front of it, and preventing its useless journey with the bodily disease. Therefore St. Peter said very rightly: "The dumb and captive beast rebuked the prophet for his evil desire, when it spoke like a man, and so restrained the wicked and foolish desire of the prophet." The dumb beast rebukes the foolish man, when the afflicted flesh trains the

Sua eac, ðonne ðæt flæsc bið gelett mid sumum broce, hit getacnað ðæm mode for ðære suingan hwæt Godes willa bið, ðone illcan willan ðe ðæt mod hwilum ongietan mæg ðe ofer ðæm flæsce sitt, & his wealdan sceolde, forðæm ðæt flæsc oft lætt ða geornfulnesse & ðone willan ðæs ðiondan modes her on worulde. Sua mon oft let[t] fundigendne monnan, & his færelt gælð, sua gælð se lichoma ðæt mod, oððæt he gebrocad wierð mid sumre mettrymnesse, & ðonne ðurh ða mettrymnesse getacnað se lichoma ðæm mode ðone ungesewenan engel ðe him togenes stent, & him wiernð his unnyttan færelta ðurh ðæs lichoma mettrymnesse. Be ðæm cwæð *sanctus* Petrus suiðe ryhtlice: Ðæt dumbe & ðæt gehæfte neat ðreade ðone witgan for his yfelan willan, ða hit cleopode sua sua monn, & mid ðy gestierde ðæm witgan his unryhtre & dyslicre wilnunga. Ðonne ðreað ðæt dumbe neat ðone unwisan monn, ðonne ðæt gebrocode flæsc gelærð ðæt úpahæfene mod to ryhttre & to nyttwyrðre eaðmodnesse. Forðæm ne meahte Balaham geearnian ða Godes giefe ðe he biddende wæs, ða he Israhela folc wirgean wolde & for hine selfne gebiddan; forðæm he wearð untygða ðe he hwierfde his stemne nales his mod: ðæt wæs ðæt he spræc oðer, oðer ðæt he sprecan wolde. Eac sint ða seocan to monianne ðæt hie ongieten hu micel Godes giefu him bið ðæs flæsces gesuinc, forðæmðe hit ægðer ge ða gedonan synna aweg aðwieheð, ge hine eac ðara gelett ðe he don wolde, gif he meahte, forðæm (ðonne) he bið gesargod on ðæs lichoman wundum, ðonne gewyrceað ða wunda on ðæm gebrocodan mode hreo[w]sunge wunda. Bi ðæm is eac awriten on Salomonnes cuidbocum ðæt sio wund wolde

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proud heart to righteous and profitable humility. Therefore Balaam could not gain the favour of God which he prayed for, wishing to curse the people of Israel, and pray for himself; he was unsuccessful, because he directed his voice, not his heart, to his object: that was, he spoke one thing, desiring to speak another. The sick are also to be admonished to understand how great a gift of God the troubles of the flesh are for them, because they both wash away the sins he has committed, and also hinder him from doing those he would do, if he could, because, when he is tormented by the wounds of the body, these wounds cause wounds of repentance in the afflicted mind. About which it is also written in the Proverbs of Solomon, that the wound will heal after sloughing. The pain of the wound passes away with

wund wolde haligean, æfterðæmþe hio wyrsmde. Ðonne aflewð ðæt sar of ðære wunde mid ðy wormse, ðonne ðæt sar ðære swingellan ðissa worldbroca aðwiehð ægðer ge ða geðohtan synna ge ða gedonan of ðære saule. Eac cwæð Salomon ðætte ðæt ilce bio bi ðæm wundum þe bioð oninnan ðære wombe. Ðære wambe nama getacnað ðæt mod, forðæm swæ swæ sio wamb gemielt ðone mete, swæ gemielt ðæt mod mid ðære gesceadwisnesse his geðeahtes his sorga. Of Salomonnes cwidum we namon ðætte ðære wambe nama sceolde tacnian ðæt mod, ða ða he cwæð: Ðæs monnes lif bið Godes leohtfæt; ðæt Godes leohtfæt geondsecð & geondliht ealle ða diegelnesse ðære wambe. Swelce he cwæde: Ærest he hiene onliht mid his leohtfæte, ðonne he hiene geliffæst, & eft he hiene onliht, ðonne he hiene onælð mid ðæm tapore ðæs godcundan liegges. Ðæt bið ðonne, ðonne he deð ðæt he ongiet his agene unnytte ðeawas & geðohtas þe wen is ðæt he ær hæfde, ðeah he hit geðencean ne meahte. Ðæt worsm ðonne ðara wunda [ðæt *added*] is ðæt broc ðæs lichoman, & ðæt sar innan ðære wombe, ðæt tacnað ða sorge ðæs modes. Sio sorg ðonne aswæpð aweg ðæt yfel of ðæm mode. Ðonne we beoð butan ðæm mode on ðæm lichoman geswencte, ðonne beo we swiggende gemanode mid ðære mettrymnesse ure synna to gemunanne, forðæmþe ðonne bið broht beforan ures modes eagum eal ðæt we ær yfles gedydon, forðæm swæ se lichoma swiður utan ðrowað, swæ ðæt mod swiður innan hreowsað ðæs unnyttes þe he ær dyde. Forðæm gelimpð ðætte ðurh ða openlican wunda & ðurh ðæt gesewene sar ðæs lichoman bið swiðe wel aðwægen sio diegle wund ðæs modes, forðæm sio diegle wund

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the slough, when the pain of the flagellation of worldly afflictions washes away both the committed and the meditated sins from the soul. Solomon also said that the same is the case with the wounds inside the belly. The word "belly" signifies the mind, because, as the belly digests food, so does the mind digest its sorrows with wise reflection. It was from the Proverbs of Solomon we gathered that the word "belly" signifies the mind, when he said: "Man's life is God's lantern; God's lamp investigates and illuminates all the secrets of the belly." As if he had said: "First, he illuminates him with his lamp, when he brings him to life, and again he illuminates him, when he inflames him with the taper of divine flame." That is,

halian, æfterðæmðe heo wyrmsde. Ðonne aflewð ðæt sár of ðære wunde mid ðy wormse, ðonne ðæt sár ðære suingellan ðissa woruld-broca aðwieht ægðer ge ða geðohtan synna ge ða gedonan of ðære saule. Eac cuæð Salomon ðætte ðæt illce beo bi ðæm wundum ðe beoð oninnan ðære wambe. Ðære wambe nama getacnað ðæt mód, forðæm sua sua sio wamb gemielt ðone mete, sua gemielt ðæt mod mid ðære gescadwisnesse his geðeahtes his sorga. Of Salomonnes cuidum we namon ðætte ðære wambe nama scolde tacnian ðæt mod, ða ða he cuæð: Ðæs monnes líf bið Godes leohtfæt; ðæt Godes leohtfæt gindsecð & gindlieht ealle ða diogolnesse ðære wambe. Suelce he cuæde: Æresð he hiene onlieht mid his leohtfæte, ðonne he hiene gelieffæsð, & eft he hine onlieht, ðonne he hiene onælð mid ðæm tapure ðæs go(d)cundan lieges. Ðæt bið ðonne, ðonne he deð ðæt he ongiet his agne unnytte ðeawas & geðohtas ðe wen is ðæt he ær hæfde, ðeah he hit geðencean ne mealte. Ðæt worms ðonne ðara wunda ðæt is ðæt broc ðæs lichoman, & ðæt sar innan ðære wambe, ðæt tacnað ða sorge ðæs modes. Sio sorg ðonne aswæpð aweg ðæt yfel of ðæm mode. Ðonne wè beoð butan ðæm mode on ðæm lichoman gesuencte, ðonne beo we suigende gemanode mid ðære mettrymnesse uíra synna to gemunanne, forðæmðe ðonne bið hroht beforan ures modes eagan eall ðæt we ær yfeles gedydon, forðæm sua se lichoma suiður utan ðrowað, sua ðæt mod suiður innan hreo[w]sað ðæs unnyttes ðe he ær dyde. Forðæm gelimpð ðætte ðurh ða openlican wunda & ðurh ðæt gesewene sár ðæs lichoman bið suiðe wel aðwægen sio diegle wund ðæs modes, forðæm sio diegle wund

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when he makes him understand his own unprofitable morals and ideas, which he probably had before, although he could not call them to mind. The slough of the wounds is the affliction of the body, and the pain inside the belly signifies the sorrow of the heart. Sorrow sweeps away evil from the heart. We are afflicted in the body outside the heart, when we are silently admonished by sickness to remember our sins, because then all the evil we formerly did is brought before the eyes of our mind, because the more the body suffers externally, the more the mind internally repents its former unprofitable works. Therefore it happens that through the open and visible wounds and pain of the body the secret wound of the mind is very well washed,

ðære hreowsunga hælð ða scylde ðæs won weorces. Eac sint to manianne ða medtruman to ðæm ðæt hie gehealden þa stenge [strenge] ðære geðylde. Him is to sæcganne ðæt hie unablinnedlice geðencen hu manig yfel ure Dryhten & ure Aliesend geðolode mid ðæm ilcan monnum þe he self gesceop, he hu fela edwites & unnyttra worda he forbær, & hu manige hleorslegeas he underfeng æt ðæm þe hiene bismredon. Se ilca se þe ælce dæg saula gereafað of ðæs ealdan feondes hondum, se ilca þe us ðwieð mid ðy halwyndan wætre, se na ne forbeag mid his nebbe ðara treowleasana manna spatl, ðonne hie him on ðæt nebb spætton. Se ilca se us gefrioð mid his forespræce from ecium witum, se ilca swigende geðafode swingellan. Se þe us sealde ece are betweoxn his engla geferscipe, he geðafode ðæt hiene man mid fyste slog. Se þe us gehæleð from ðæm stice urra synna, he geðafode ðæt him mon sette ðyrnenne beag on ðæt heafod. Se þe us oferdrencð mid ðæs ecean lifes liðe, he gefandode gellan biternesse, ða hiene ðyrste. Se þe for us gebæd to his Fæder, ðeah he him efnmihtig sie on his godhade, ða ða him man on bismer to gebæd, ða swugode he. Se se þe deadum monnum lif gearwað, & he self lif is, he becom to deaðe. Forhwy ðonne sceal ænegum men ðyncean to reðe oððe to unieðe ðæt he Godes swingellan geðafige for his yfelan dædum, nu God self swæ fela yfles geðafode, swæ swæ we ær cwædon, for mancynne? Hwa sceal ðonne, ðara þe hal & god ondgiet hæbbe, Gode unðoncfull beon, forðæm, ðeah he hiene for his synnum swinge, nu se ne for butan swingellan of ðys middangearde se þe butan ælcere synne wæs & giet is?

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because the secret wound of repentance heals the sin of perverse works. The sick are also to be admonished to preserve the strength of patience. They are to be told to consider incessantly how many evils our Lord and Redeemer suffered among the same men whom he himself had created, and how much reproach and how many vain words he endured, and how many blows he received from his revilers. The same who daily snatches souls from the hands of the old foe, and who washes us with salutary water, did not turn away his face from the spittle of those faithless men, when they spat in his face. The same who frees us with his mediation from eternal punishments, silently endured stripes. He who gave us eternal honour in the company of his angels, allowed himself to be struck with fists. He who heals

ðære hreowsunga hælð ða scylðe ðæs wón weorces. Eac sint to manianne ða mettruman to ðæm ðæt hie gehealden ða strenge ðære geðylde. Him is to secgeanne ðæt hie unablinnendlice geðencen hu monig yfel ure Dryhten & ure Alisend geðolode mid ðam ilcan manum ðe he self gesceop, & hu fela edwites & unnyttra worda he forbær, & hu manige hleorslægeas he underfeng æt ðæm ðe hine bismredon. Se ilca se ðe ælce dæg saula gereafað of ðæs ealdan feondes honda, se ilca se ðe us ðwieht mid ðy halwyndan wætre, se na ne forbeag mid his nebbe ðara triowleasena monna spatl, ðonne hie hi*m* on ðæt nebb spætton. Se ilca se us gefreoð mid his forespræce from ecum witum, se ilca suigende geðafode swingellan. Se ðe us sealde ece are betwuxn his engla geferscipe, he geðafode ðæt hine mon mid fyste slog. Se ðe us gehæleð from ðæm stice urra synna, he geðafode ðæt him mon set[t]e ðyrnenne beag on ðæt heafud. Se ðe us ofer-drenceð mid ðæs ecan lifes liðe, he gefandode geallan biternesse, ða hine ðyrstte. Se ðe for us gebæd to his Fæder, ðeah he him emnmiehtig sie on his godhade, ða ða him mon on bismer to gebæd, ða swugode he. Se se ðe deadum monnu*m* lif gearuwað, & he self lif is, he becóm to deaðe. Forhwy [ðonne] sceal ænigum menn ðyncan to reðe oððe to unieðe ðæt he Godes suingellan geðafige for his yfelum dædum, nu God self sua fela yfeles geðafode, sua sua we ær cuædon, for monncynne? Hwa sceal ðonne, ðara ðe hal & good andgiet hæbbe, Gode unðoncfull beon, forðæm, ðeah he hine for his synnu*m* suinge, nu se ne fór butan suingellan of ðys middangearde se ðe butan ælcre synne wæs & giet is?

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us from the stabs of our sins, allowed a crown of thorns to be put on his head. He who intoxicates us with the drink of eternal life, experienced the bitterness of gall when he thirsted. He who prayed for us to his Father, though he is equally mighty with him in his Godhead, when he was prayed to in mockery, was silent. He who makes life for dead men, and himself is life, himself came to death. Why, then, shall it seem to any man too severe or hard to endure the castigation of God for his evil deeds, since God himself, as we said above, suffered so much evil for mankind? Who, then, who has a sound and good understanding, ought to be unthankful to God, because, although he chastise him for his sins, he did not depart without stripes from this world, who was, and still is, without any sin?

XXXVII. Dætte on oðre wisan sindon to manianne ða þe him ondrædaþ Godes swingellan oððe manna, & forðy forlætaþ ðæt hie yfel ne doð; on oðre ða þe bioð swæ aheardode on unryhtwisnesse ðæt hie mon ne mæg mid nanre ðreaunge geðreatigean.

On oðre wisan sint to manianne ða þe him swingellan ondrædaþ, & forðæm unsceðfullice libbaþ; & on oðre wisan sint to manianne ða þe on hiera unryhtwisnessum swæ aheardode bioð ðæt hie mon mid nanre swingellan gebetan ne mæg. Ðæm is to cyðanne þe him swingellan ondrædaþ ðæt hie ðissa eorðlicena goda to swiðe ne gitsien, ðeah hie gesion ðæt ða yflan hie hæbben ongemang him, forðæm hie sint ægðerum gemæne ge yflum monnum ge godum; & ne fleon eac ðis andwearde yfel, swelce hie hit adreogan ne mægen, forðæmþe hit oft gode menn her on worlde dreogaþ. Eac hie sint to manianne, gif hie geornlice wilnien ðæt him yfel ðing losige, ðonne bio him swiðe egefull ðæt ece wite; nealles ðeah swæ egefull ðæt hie ealneg ðurhwunigen on ðæm ege, ac mid ðæm fostre ðære Godes lufan hie sculon uparisan & weaxan á ma & ma to lufianne ða godcundan weorc. Forðæm Iohannes se godspellere cwæð on his ærendgewrite, he cwæð: Sio fullfremede Godes lufu adrifeð aweg ðone ege. And eft cwæð *sanctus* Paulus: Ne underfengon ge no ðone Gast æt ðæm fulluhte to ðeowianne for ege, ac ge hiene underfengon to ðæm ðæt ge Gode geagnudu bearn beon scylen, forðy we clipiaþ to Gode, & cweðaþ, Fæder [, Fæder *added*]. Forðon cwið eac se ilca lareow: Ðær se

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XXXVII. That those who fear God's chastisements or men's, and therefore abstain from evil-doing, are to be admonished in one way; in another, those who are so hardened in unrighteousness as not to be corrected by any reproof.

Those who dread chastisement, and therefore live innocently, are to be admonished in one way; in another, those who are so hardened in their unrighteousness that it is not possible to reform them with any chastisement. It is to be made known to those who fear chastisement that they are not to desire too much earthly prosperity, although they see that the wicked possess it among themselves, because it is common

XXXVII. Đætte ón oðre wisan sint to manienne ða ðe him ondræda ð Godes swingellan oððe monna, & forðy forlæta ð ðæt hie yfel ne do ð; ón oðre wisan ða ðe beo ð swa aheardode ón unryhtwisnesse ðæt hi mon ne mæg mid nanre ðreaunge geðreatian.

On oðre wisan sint to monianne ða ðe him suingellan ondræda ð, & forðæm unsceaðfullice libba ð; & on oðre wisan sint to manianne ða ðe on hiera unryhtwisnessum sua aheardode beo ð ðæt hie mon mid nanre swingellan gebetan ne mæg. Đæt is to cyðanne ðe him swingellan ondræda ð ðæt hie ðissa eorðlicena goda to suiðe ne gietsien, ðeah hie geseon ðæt ða yfelan hie hæbben ongemong him, forðæm hie sint ægðrum gemæne ge yfelum monnum ge godum; & ne fleon eac ðis andwearde yfel, suelce hie hit adriogan ne mægen, forðonðe hit oft góde menn her ón worlde dreoga ð. Eac hie sint to monianne, gif hie geornlice wilnigen ðæt him yfel ðing losie, ðonne beo him suiðe egefull ðæt ece wite; nalles ðeah sua egeful ðæt hie ealneg ðurhwunigen on ðæm ege, ac mid ðam fostre ðære Godes lufan hie sculon upárisan & weaxan á ma & ma to lufigeanne ða godcundan weorc. Forðæm Iohannis se godspellere cwæð on his ærendgewrite, ic cwæð: Sio fulfremede Godes lufu adrife ð aweg ðone ege. & eft cwæð sanctus Paulus: Ne underfengon ge no ðone Gast æt ðæm fulluhte to ðeowigeanne for ege, ac ge hine underfengon to ðæm ðæt ge Gode geagenudu bearn beon scielen, forðy we cliepia ð to Gode, & cwe ða ð, Fæder, Fæder. Forðæm cwið eft eac se ilca lariow: Đær se Dryhtnes gast

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to both bad and good; nor let them flee present evils, as if they could not endure them, because good men often endure them here in the world. They are also to be warned that, if they eagerly wish to avoid evil, they are to fear greatly eternal punishment; yet not to fear so much as always to continue fearing, but with the nourishment of God's love to rise and grow ever more and more, to love the divine works. Therefore John the Evangelist said in his letter: "The perfect love of God drives away fear." And again, St. Paul said: "Ye did not receive the Spirit at baptism to serve from fear, but ye received it to become God's own children, wherefore we call to God, and say, Father, Father." Therefore the same teacher says also again: "Where

Dryhtnes gast is, ðær is freodom. Gif ðonne hwelc mon forbireð his synna for ðæm ege anum ðæs wites, ðonne nafað ðæs ondrædendan monnes mod nanne gastes freodom, forðæm, gif he hit for ðæs wites ege ne forlæte, butan tweon he fullfremede ða synne. Ðonne nat ðæt mod ðæt him bið friodom forgifen, ðonne hit bið gebunden mid ðæs ðeowutes egé. Ðeah mon nu god onginne for sumes wites ege, hit mon sceal ðeah geendian for sumes godes lufum. Se þe for ðæm anum god deð ðæt he sumre ðreaunge yfel him ondræt, se wilnað ðætte nan ðing ne sie þe he him ondrædan ðyrfe, ðæt he ðy orsorhlicor dyrre dón unnytlicu ðing & unaliefedu. Ðonne bið swiðe sweotol ðætte him ðonne losað beforan Gode his ryhtwisnes, ðonne he ðurh his agene geornfulnesse gesyngað unniedenga, ðonne bið swiðe sweotol ðæt he ðæt god na ne dyde ðær he hit for ðæm ege dorste forlætan. Ongean ðæt ðonne sint to manianne ða men þe swingellan ne magon forwiernan ne na gelettan hiera unryhtwisnesse. Hie bioð to ðreageanne & to swinganne mid swæ micle maran wite swæ hie ungefredelicor bioð aheardode on hiera unðeawum. Oft eac ða swylcan mon sceal forsion mid eallum forsewenissum, & unweorðian mid ælcre unweorðnesse, forðæm ðætte sio forsewenes him ege & ondrysnu on gebrenge, & eft æfterðon ðæt hiene sio godcunde manung on wege gebrenge, & hiene to hyhte gehwierfe. Ðonne sint eac ðæm ilcan monnum swiðe ðearlice to recceanne ða godcundan cwidas, ðæt hie be ðæm oncnawen, ðonne hie geðencen ðone ecean dom, to hwæm hiera agen wise wierð. Eac hie sculon gehieran ðæt on him bið gefylled Salomonnes cwide þe he cwæð, he cwæð: Ðeah mon [ðu] portige ðone

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the Spirit of the Lord is, there is freedom." If, then, any man refrains from his sins merely from fear of punishment, the mind of him who fears has no spiritual freedom, because, if he had not relinquished it from fear of punishment, he would doubtlessly have carried out the sin. The mind knows not that freedom is granted to it, when it is restrained by servile fear. Although a man has begun good from the fear of some punishment, yet he ought to finish from the love of something good. He who only does good because he fears the evil of some correction, wishes not to have cause to fear anything, that he may the more carelessly dare to do useless and unlawful things. It is very evident that his righteousness before God is lost, when he sins unnecessarily of his own desire, when it is very evident that he

is, ðær is freodoom. Gif ðonne hwelc mon forbireð his synna for ðæm ege anum ðæs wites, ðonne nafað ðæs ondrædendan monnes mod nanne gastes freodom, forðæm, gif he hit for ðæs wites ege ne forlete, butan tweon he fulfremede ða synne. Ðonne nat ðæt mód ðæt him bið freodóm forgiefen, ðonne hit bið gebunden mid ðæs ðeowutes ege. Ðeah monn nu good onginne for sumes wites ege, hit mon sceal ðeah geendigéan for sumes gódes lufum. Se ðe for ðæm anum gód deð ðæt he sumre ðreaunge yfel him ondrætt, se wilnað ðætte nan ðing ne sie ðe he him ondrædan ðyrfe, ðæt he ðy orsorglicor dyrre dón unnyttlicu ðing & unalifedu. Ðonne bið suiðe sweotol ðætte him ðonne losað beforan Gode his ryhtwisnes, ðonne he ðurh his agene geornfulnesse gesyngað unniedenga, ðonne bið suiðe sueotul ðæt he ðæt good na ne dyde ðær he hit for ðæm ege dorste forlætan. Ongean ðæt ðonne sint to mónianne ða menn ðe suingellan ne magon forwiernan ne na gelettan hiera unryhtwisnesse. Hie beoð to ðreageanne & to swinganne mid swa micle maran wite sua hie ungefredelicor beoð aheardode on hiera unðeawum. Oft eac ða swelcan monn sceal forsion mid eallum forsewennessum, & unweorðian mid ælcre unweorðnesse, forðæm ðætte sio forsewennes him ege & ondrysnu on gebringe, & eft æfter ðæm ðæt hiene sio godcunde manung ón wege gebringe, & hine to hyhte gehwierfe. Ðonne sint eac ðæm ilcan monnum suiðe ðearllice to recceanne ða godcundan cwidas, ðæt hie bi ðam oncnawæn, ðonne hie geðencen ðone ecean dóm, to hwæm hiera agen wise wirð. Eac hie sculon gehieran ðæt on him bið gefylled Salomonnes cwide ðe he cwæð, he cwæð: Ðeah ðu portige ðone dyse-

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did not do good, when from fear he durst neglect it. On the other hand, the men are to be warned whom chastisement cannot hinder or restrain from their wickedness. They are to be rebuked and chastised with so much the greater severity as they are more callously hardened in vice. Often also such men are to be despised with all possible contempt, and slighted with every slight, that the contempt may instil into them fear and reverence, and that afterwards the divine admonition may bring them on the road, and turn them to hope. Also the divine texts are to be vigorously quoted to such men, that they may learn from them to understand, when they consider the eternal doom, what their own prospects are. Let them also hear how in them is verified Solomon's saying; he said: "Even if thou pound

dysegan on pilan, swæ mon corn deð mid pilstafe, ne meahte þu his dysig him from adrifan. Ðæt ilce sarette se witga, þa þa he cwæð: Ðu hie tobræce, & þeah hie noldon underfōn þine lare. Eft bi þæm ilcan cwæð Dryhten: Ic ofslog þis folc, & to forlore gedyde, & hie hie þeah noldon onwendan from hiera won wegum, þæt is, from hiera yflum weorcum. Be þæm ilcan eft cwæð se witga: Ðis folc nis no gewend to þæm þe hie swingð. Ymb þæt ilce sargode se witga, swæ swæ god lareow deð, þonne he his gingran swingð, gif hit him nauht ne forstent. Be þæm cwæð se witga: We lacnedon Babylon, & hio þeah ne wearð gehæled. Ðonne bið Babylon gelacnod, nealles þeah fullice gehæled, þonne þes monnes mod for his unryhtum willan & for his won weorcum gehierð scamlice þreaunga, & scondlice swingellan underfehð, & þeahhwædre oferhygð þæt he gecirre to beteran. Ðæt ilce eac Dryhten oðwat Israhela folce, þa hie wæron gehergode & of hiera earde alædde, & swæþeah noldon geswican hiera yflena weorca, ne hie noldon awendan of hiera wōn wegum; þa cwæð Dryhten: Ðis Israhela folc is geworden nu me to sindrum & to are & to tine & to iserne & to leade inne on minum ofne. Swelce he openlice cwæde: Ic hie wolde geclænsian mid þæm gesode þæs broces, & wolde þæt hie wurden to golde & to siolofre, ac hie wurdon gehwierfde inne on þæm ofne to are & to tine & to iserne & to leade, forþæmþe hie noldon on þæm geswincum hie selfe gecirran to nyttum þingum, ac þurhwunedon on hiera unþeawum. Witodlice þæt ar, þonne hit mon slihð, hit bið hludre þonne ænig oðer andweorc. Swæ bið þæm þe

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the fool in a mortar, like corn with a pestle, thou wilt not be able to expel from him his folly." The same the prophet lamented, saying: "Thou shatteredst them, and yet they would not receive thine instruction." Again, the Lord spoke about the same thing: "I slew and destroyed this people, and yet they would not turn from their bad ways," that is, from their evil works. Of the same thing, again, the prophet spoke: "This people has not returned to its chastiser." The prophet was grieved about the same thing, as a good teacher is, when he chastises his disciple, if it does not profit him. Of which the prophet spoke: "We physicked Babylon, but without curing her." Babylon is physicked, but not restored to complete health, when a man's mind, because of his wicked desires and perverse works, hears

gan on pilan, swa mon corn deð mid piilstæfe, ne mealt ðu his dysi him from adrifan. Ðæt ilce sarette se witga, ða ða he cwæð: Ðu hie tobræce, & ðeah hie noldon underfón ðine lare. Eft bi ðæm ilcan cwæð Dryhten: Ic ofslog ðis folc, & to forlore gedyde, & hie hie ðeah noldon ónwendan from hiera woom wegum, ðæt is, from hiera yfelum weorcum. Bi ðæm ilcan eft cwæð se witga: Ðis folc nis no gewend to ðæm ðe hie swingð. Ymb ðæt ilce sargode se witga, sua sua gód lareow deð, ðonne he his gingran suingð, gif hit him nauht ne forsteut. Be ðæm cwæð se witga: We lacnodon Babylón, & hio ðeah ne wearð gehæled. Ðonne bið Babylon gelacnad, nales ðeah fullice gehæled, ðonne ðæs monnes mód for his unryhtum willan & for his wón weorcum gehierð sceamlice ðreaunga, & sceandlice suingellan underfehð, & ðeahhwæðre oferhygð ðæt he gecierre to bettran. Ðæt ilce eac Dryhten oðwat Israhela folce, ða hie wæron gehergeode & of hiera earde alædde, & swaðeah noldon gesuican hiera yfelena weorca, ne hie noldon awendan of hiera won wegum; ða cwæð Dryhten: Ðiss Israhela folc is geworden nú me to sindrum & to are & to tine & to iserne & to leáde inne on minum ofne. Suelce he ópenlice cwæde: Ic hie wolde geclænsian mid ðæm gesode ðæs broces, & wolde ðæt hie wurden to golde & to seol[u]fre, ac hie wurdon gehwierfde inne on ðam ofne to are & to tíne & to íserne & to leade, forðæmðe hie noldon on ðæm gesuincium hie selfe gecirran to nyttum ðingum, ac ðurhwunedon on hiera únðeawum. Witodlice ðæt ár, ðonne hit mon slihð, hit bið hludre ðonne ænig oðer ondweorc. Sua bið ðæm ðe

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shameful reproaches, and receives disgraceful castigation, and yet scorns reformation. With the same also the Lord reproached the people of Israel, when their lands were ravaged, and themselves led away, and yet they would not cease their wicked deeds, nor turn from their perverse courses; the Lord said: "This my people of Israel has been turned to scoriæ, and bronze, and tin, and iron, and lead in my furnace." As if he had openly said: "I wished to refine them with the liquefaction of affliction, and wished to transmute them to gold and silver, but they were converted in the furnace into bronze, and tin, and iron, and lead, because they would not in their troubles turn to profitable pursuits, but continued in their vices." Bronze, when struck, is the most sonorous substance there is. So he who mourns greatly

swiðe gnornaþ on ðære godcundan swingellan, he biþ on middum ðæm ofne gecierred to are. Ðæt tin ðonne, ðonne hit mon mid sumum cræfte gemengþ, & to tine gewyrcþ, ðonne biþ hit swiðe leaslice on siolofres hiewe. Swæ hwa ðonne swæ licet on ðære swingellan, he biþ ðæm tine gelic inne on ðæm ofne. Se biþ ðonne ðæm iserne gelic inne on ðæm ofne, se þe for ðære swingellan nyle his ðweorscipe forlætan, ac ofann his niehstan his lifes. Ðæt lead ðonne is hefigre ðonne ænig oðer andweorc. Forðy biþ inne on ðæm ofne geworden to leade se se þe swæ biþ geðryced [geðrysced] mid ðære hefignesse his synna ðæt he furðum on ðæm broce nyle alætan his geornfulnesse & ðas eorðlecan wilnunga. Be ðæm ilcan is eft awriten: Ðær wæs swiðe swiðlic geswinc, & ðær wæs micel swat agoten, & ðeah ne meahte mon him of animan ðone miclan rust, ne furðum mid fire ne meahte hine mon aweg adón. Hie us stiereþ mid fyres broce, forðæmþe he wolde from us adon ðone rust urra unðeawa, ac we ðeah for ðæm broce ðæs fyres nyllaþ alætan from us ðæt rust ðara unnyttra weorca, ðonne we on ðære swingellan nyllaþ gebetan ure unðeawas. Be ðæm cwæþ eft se witga: Idel wæs se blawere, forðæm hiera awiergdan weorc ne wurdon from him asyndrede. Eac is to wietonne ðætte oft ðæm biþ gestiered mid manðwærlicre manunga, ðæm þe man mid heardre swingellan gecierran ne mæg, & ða þe ne magon ðrowunga gestieran yfelra weorca, oft hie hie forlætaþ for liðelicre oliccunga, swæ swæ ða siocan, ða þe man oft ne mæg gelacnian mid ðæm drencium strongra wyrta gemanges, ða ful oft bioþ mid wlacum wætre gelacnode, & on ðære ilcan hælo gebrohte þe he ær hæfdon. Swæ

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under the divine castigation, is turned into bronze in the midst of the furnace. Tin, when scientifically compounded and made into tin, has a colour deceptively like that of silver. Whoever, then, behaves hypocritically under his castigation, resembles the tin in the furnace. He is like iron in the furnace, who will not cease from perversity under affliction, but grudges his neighbour his life. Lead is the heaviest of substances; therefore he is turned into lead in the furnace who is so oppressed with the weight of his sins that not even under affliction will he give up his lusts and earthly desires. Of the same is again written: "There was great toil and expenditure of sweat, and yet the great rust could not be cleaned off them, not even with fire." He

suiðe gnornaþ on þære godcundan suingellan, he biþ on middum þæm ofne gecirred to âre. Đæt tin þonne, þonne (hit mon) mid sumum cræfte gemengþ, & to tine gewyrcþ, þonne biþ hit swiðe leaslice on siolufres hiewe. Sua hwa þonne sua licet on þære swingellan, he biþ þæm tine gelic inne on þæm ofne. Se biþ þonne þæm isene gelic inne on þæm ofne, se þe for þære suingellan nyle his þweorscipe forlætan, ac ofân his nihstan his lifes. Đæt lead þonne is hefigre þonne ænig oðer andweorc. Forðy biþ inne on þæm ofne geworden to leade se se þe sua biþ geðrysced mid þære hefignesse his synna þæt he furðum on þæm broce nyle alætan his geornfulnesse & þas eorðlican wilnunga. Bi þæm ilcan is eft awriten: Đær wæs suiðe suiðlic gesuinc, & þær wæs micel swat agoten, & þeah ne mealte monn him of animan þone miclan rust, ne furðum mid fyre ne mealte hiene mon aweg adôn. He us stiereþ mid fyres broce, forþæmðe he wolde from ûs adôn þone rust urra unðeawa, ac we þeah for þæm broce þæs fyres nyllaþ ålætan from ûs þæt rust þara unnyttra weorca, þonne we ôn þære suingellan nyllaþ gebetan ure unþeawas. Be þæm cwæþ eft se witga: Idel wæs se blawere, forðon hiera awi[e]rgdan weorc ne wurdon from him asyndred. Eac is to witanne þætte oft þæm biþ gestiered mid manðwærlicre manunga, þæm þe monn mid heardre suingellan gecirran ne mæg, & ða þe ne magon þrouunga gestieran yfelra weorca, eft hie hie forlætaþ for liðelicre olicunga, sua sua þa seocan, þa þe mon oft [ne mæg] gelacnian mid þæm drenc[i]um strangra wyrta gemanges, þa ful oft beoþ mid wlacum watre gelacnode, & on þære ilcan hælo gebrohte þe hie ær

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corrects us with fiery affliction, because he would clean off from us the rust of our vices; but we will not let go the rust of unprofitable works under the fiery affliction, when under chastisement we will not reform our vices. Of which the prophet spoke again: "The blower was useless, because their accursed works could not be parted from them." It is also to be known that those are often managed with humane admonition, who cannot be converted with severe chastisement; and those who cannot be kept from evil works by suffering, often give them up for gentle flattery: as the sick, who often cannot be cured with draughts of mixtures of strong herbs, are often cured with tepid water, and restored to their former state of health. So also are

bioð eac ful oft ða wunda mid ele gehælda, ða þe mon mid gesnide gebetaŋ ne mealhte. And eac se hearda stan, se þe aðamans hatte, ðone mon mid nane isene ceorfan ne mæg, gif his mon hrinð [onhrinð] mid buccan blode, he hnescað ongean ðæt liðe blod to ðæm swiðe ðæt hiene se cræftega ẏyrcean mæg to ðæm þe he wile.

XXXVIII. Ðætte on oðre wisan sindon to manianne ða þe to swiðe swigge bioð, on oðre wisan ða þe willað to fela idles & unnyttes gesprecan.

On oðre wisan sint to manianne ða swiðe swiggean, on oðre wisan ða þe bioð aidlode on oferspræce. Ða swiðe swiggean mon sceal læran ðætte hie, ðonne ðonne hie sumne unðeaw unwærlice fleoð, ðæt hie ne sien to wiersan gecierde, & ðæron befealdne, swæ him oft gebyreð, ðonne hie hiera tungan ungemetlice gemidliað ðæt hie beoð micle heficlicor gedrefde on hiera heortan ðonne ða ofersprecan, forðæm for ðære swiggean hiera geðohtas bioð aweallene on hiera mode, forðæm hie hie selfe niedað to healdonne ungemetlice swiggean, & forðæm bioð swiðe geðrycte. Forðæm gebyreð oft ðæt hie bioð swæ micle ungestæðelicor toflowene on hiera mode swæ hie wenað ðæt hie stilran & orsorgran beon mægen for hiera swiggean. Ac forðæmþe mon ne mæg utane on him ongietan for hiera swiggean hwæt mon tæle, hio bioð innane oft ahafene on ofermettum, swæ ðæt hie ða felasprecan forsioð, & hie for nauht doð, & ne ongietað na hu swiðe hie onlucað hiera mod mid ðæm unðeawe ofermetta, ðeah hie ðæs lichoman muð belucen; ðeah sio tunge eaðmodlice licge, ðæt mod bið swiðe upahafen, & swæ

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wounds very often healed with oil, which are not improved by lancing; and also the hard mineral called adamant, which no steel can cut, if sprinkled with the blood of a he-goat, softens so much with the liquid blood that the workman can make what he likes of it.

XXXVIII. That those who are too silent are to be admonished in one way, in another those who are given to speaking too much that is useless and unprofitable.

The very silent are to be admonished in one way, in another those who waste themselves with loquacity. The very silent are to be advised, when they avoid a vice incautiously, not to turn to a worse one and involve themselves therein, as it often happens to them that,

hæfdon. Sua beoð eac ful oft ða wunda mid ele gehælda, ða ðe mon mid gesnide gebetan ne mealte. & eac se hearda stân, se ðe adamans hatte, ðone món mid nanê isene ceorfan ne mæg, gif his mon ónhrinð mid buccan blode, he hnescað ôngêan ðæt liðe blod to ðæm suiðe ðæt hine se cræftega wyrcean mæg to ðæm ðe he wile.

XXXVIII. Dætte ón oðre wisan sint to manienne ða ðe to swiðe swige beoð, on oðre wisan ða ðe willað to fela idles & unnyttes gespræcan.

On oðre wisan sint to monianne ða suiðe suigean, on oðre wisan ða ðe beoð aidlode on oferspræce. Ða suiðe suigean mon sceal læran ðætte hie, ðonne ðonne hie sumne unðeaw unwærlice fleoð, ðæt hie ne sien to wyrsan gecirde, & ðærón befealdne, sua him oft gebyreð, ðonne hie hiora tungan ungemetlice gemîdliað ðæt hie beoð micle hefiglicor gedrefde on hiera heortan ðonne ða oferspræcean, forðæm for ðære suigean hiora geðohtas beoð aweallene ón hiora môde, forðæm hie hie selfe nidað to healdonne ungemetlice swigean, & forðæm beoð suiðe forðrycte. Forðæm gebyreð oft ðæt hie beoð sua micle ungestæðelicor toflowene ón hiera môde sua hie wenað ðæt hie stilran & orsorgtran beon mægen for hiera suigean. Ac forðæmðe món ne mæg utane on him ongietan for hiera suigean hwæt mon tæle, hie beoð innane oft áhafene on ofermettum, swa ðæt hie ða felasprecan forseoð, & hie for nauht dóð, & ne ôngietað na hu suiðe hie onlucað hiera môd mid ðæm unðeawe ofermetta, ðeah hie ðæs lichoman mûð belucen; ðeah sio tunge eaðmodlice licge, ðæt môd bið suiðe upâhafen, & sua

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when they excessively restrain their tongues, they are much more severely afflicted in their hearts than the loquacious, since their thoughts boil in their hearts because of their silence, since they compel themselves to preserve excessive silence, and are therefore greatly troubled. Therefore it often happens that they are so much the more distracted in their minds with vacillation, the quieter and securer they expect to be able to be with their silence. But since we cannot find anything in their outward demeanour to blame, because of their silence, they are often internally elated, so as to despise the loquacious and count them as nought, and do not understand how much they open up their heart with the vice of pride, although they keep their bodily mouth shut; though the tongue lies humbly still, the heart is

micle freolicor he tælð on his ingeðonce ealle oðre mén swæ he læs ongiett his agene uncysta. Eac sint to manian ða swiðe swiggean ðæt hie geornlice tilien to witanne ðæt him nis na ðæs anes ðearf to ðenceanne hwelc hie hie selfe utane eowigen mannum, ac him is micle mare ðearf ðæt hie geðencen hwelce hie hie innan geeowigen Gode, & ðæt hie swiður him ondræden for hiera geðohtum ðone diglan Deman, ðe hie ealle wat, ðonne hie him ondræden for hiera wordum & dædum hiera geferena tælinge. Hit is awriten on Salomonnes cwidum: Sunu min, ongiet minne wisdom & minne wærscipe, & beheald ðin eagan & ðinne earan to ðæm ðætte ðu mæge ðin geðoht gehealdan. Forðæm nan wuht nis on us unstilre & ungestæðigre ðonne ðæt mod, forðæm hit gewit swæ oft from us swæ us unnytte geðohtas to cumað, & æfter ælcum ðara toflewð. Be ðæm cwæð se psalmscop: Min mod & min wisdom me forlet. And eft he gehwearf to him selfum, & wearð on his agenum gewitte, & cwæð: Ðin ðeow hæfð nu funden his wisdom, ðæt is ðæt he hiene gebidde to ðe. Forðæm, ðonne monn his mod gehæft, ðæt ðæt hit ær gewunode to fleonne hit gemett. Oft eac ða swiðe swiggean, ðonne hie monige unnytte geðohtas innan habbað, ðonne weorðað hie him to ðy maran sare innan, gif hie hie ut ne sprecað, & hwilum gebyreð, gif he hit gedæftelice asægð, ðæt he mid ðy his sorge gebett. Hwæt we wieton ðæt sio diegle wund bið sarre ðonne sio opene, forðæm ðæt worsm ðærinne gehweled bið, gif hit bið utforlæten, ðonne bið sio wund geopenod to hælo ðæs sares. Eac sculon wietan ða þe ma swigiað ðonne hie ðyrfen, ðætte hie hiera

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greatly elated, and the less he notices his own vices the more freely he blames all other men in his heart. The very silent are also to be admonished eagerly to strive to understand that it is not only necessary for them to consider how they are to display themselves outwardly to men, but it is much more necessary for them to consider how they are to display themselves internally to God; and that they are more to dread the secret Judge who knows them all, on account of their thoughts, than the blame of their companions for their words and deeds. It is written in the Proverbs of Solomon: "My son, attend to my wisdom and prudence, and direct thine eyes and ears to being able to guard thy thoughts." For there is nothing in us more restless and changeable than the mind, for it departs from us as often as vain

micle freolicor he tæl̃ð on his inġeðonce ealle oðre menn sua he læs ongitt his agene uncysta. Eac sint to manîanne ða suiðe suigean ðæt hie geornlice tiligen to wietanne ðæt him nis na ðæs anes ðearf to ðenceanne hwelce hie hie selfe utane eowîen mannum, ac him is micle mare ðearf ðæt hie geðencen hwelce hi hie innan geeowigen Gode, & ðæt hi swiðor him ondræden for hiera geðohtum ðone diglan Deman, ðe hie ealle wât, ðonne hie him ondræden wiþ hiera wordum & dædum hiera geferena tælinge. Hit is awriten on Salomonnes cwidum: Sunu min, ongiet minne wisdom & minne wærscipe, & behald ðin eagean & ðin earan to ðæm ðætte ðu mæge ðin geðoht geheáldan. Forðæm nan wuht nis on us unstilre & ungestæðigre ðonne ðæt mód, forðæm hit gewitt sua oft fram us sua us unnytte geðohtas to cumaþ, & æfter ælcum ðara toflewð. Be ðæm cwæð se psalmsceop: Min mód & min wisdom me forlet. & eft he gehwearf to him selfum, & wearð on his agenum gewitte, & cwæð: Đin ðeow hæfð nû funden his wisdóm, ðæt is ðæt he hine gebidde to ðe. Forðæm, ðonne monn his mód gehæft, ðæt ðæt hit ær gewunode to fleonne hit gemêt. Oft eac ða suiðe suigean, ðonne hie monige unnytte geðohtas innan habbaþ, ðonne weorðaþ hie him to ðy maran sare innan, gif hie hi ut ne sprecaþ, ond hwilum gebyreð, gif he hit gedæftelice asægð, ðæt he mid ðy his sorge gebet. Hwæt we wieton ðæt sio diegle wund biþ sarre ðonne sio opene, forðam ðæt worsm ðæt ðærinne gehweled biþ, gif hit biþ utforlæten, ðonne biþ sio wund geopenod to hælo ðæs sares. Eac sculon weotan ða ðe ma swûgiaþ ðonne hie ðyrfen, ðætte hie hiera

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thoughts approach us, and is dissipated by each of them. Of which spoke the Psalmist: "My mind and wisdom have forsaken me." And afterwards he returned to himself, and regained his wits, and said: "Now thy servant has found his wisdom, that is, praying to thee." Therefore, when a man restrains his mind, it finds that which it formerly used to avoid. Often also the very silent, when they have many unprofitable thoughts internally, they cause them all the more internal pain if they do not speak them out; and sometimes it happens that, if they speak them out properly, they thus relieve their grief. We know that the hidden is more painful than the open wound, for when the matter which collects in it is allowed to escape, the wound is opened and the pain relieved. Those who are more silent than they

sorge ne geiecen mid ðy ðæt hie hiera tungan gehealden. Eac hie sint to manianne, gif hie hiera nihstan lufien swæ swæ hie selfe, ðæt hie him ne helen forhwy hie hie tælen on hiera geðohtum [geðohte], forðæm sio spræc cymð hiera ægðrum to hælo, forðæmþe hio ægðer ge ðæt gehwelede on ðæm oðrum geopenað & utforlætt, ðæt he wierð ðonan gehæled, ge ðone oðerne gelærð, & his unðeawa gestierð. Se þe ðonne hwæt yfles ongitt on his nihstan, & hit forswigað, he deð swæ swæ se læce þe gesceawað his freondes wunde, & nyle hie ðonne gelacnian. Hu, ne bið he ðonne swelce he sie his slaga, ðonne he hiene mæg gehælan, & nyle? Forðæm is sio tunge gemetlice to midlianne, nalles ungemetlice to gebindanne. Be ðæm is awriten: Se wisa swugað, oð he ongitt ðæt him bið bettre to sprecanne. Nis hit nan wundor, ðeah he swugige, & bide his timan, ac ðonne he nytwyrðne timan ongit to sprecanne, he forsieh ða swiggean, & spryc eall ðæt he nytwyrðes ongiet to sprecanne. Ond eft hit is awriten on Salomonnes bocum, ðæm þe Ecclesiastis hatton, ðætte hwilum sie spræce tiid, hwilum swiggean. Forðæm is gesceadwislice to ðenceanne hwelcum tidum him gecopust sie to sprecanne, ðætte, ðonne ðonne he sprecan wille, he his tungan gehealde ðæt hio ne racige on unnytte spræce, ne eft ne aseolce ðær he nytt spræcan mæg. Be ðæm swiðe wel cwæð se psalmscop: Gesete Dryhten hierde minum muðe & ða duru gestæððignesse. Ne bæd he no ðæt he hiene mid ealle fortynde mid gehale wage, ac he bæd dura to, ðæt he meahte hwilum ontynan, hwilum betynan. Ðy we sculon geleornian ðæt we swiðe wærlice

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ought to be must also know that they are not to increase their trouble by holding their tongue. They are also to be admonished, if they love their neighbours as themselves, not to conceal from them the reason of their blaming them in their mind, since speech is beneficial to both of them, because it both opens and lets out the inflammation in the one, and heals him, and teaches the other and restrains him from vices. He, then, who perceives any evil in his neighbour, and keeps silent about it, acts like the surgeon who looks at his friend's wound and will not cure it. How, is he not as it were his murderer, when he can cure him and will not? Therefore the tongue is to be moderately bridled, not to be bound immoderately. Of which it is written: "The wise man is silent, till he perceives that it is more profitable for him to speak."

sorge ne gececen mid ðy ðæt hie hiora tungan gehealden. Eac hie sint to manianne, gif hie hiera nihstan lufien swa sua hie selfe, ðæt hie him ne helen forhwy hi hie tælen on hiera geðohte, forðæm sio spræc cymð hiora ægðrum to hælo, forðamðe hie ægðer ge ðæt gehwelede on ðæm oðrum geopenað & utforlæt, ðæt he wierð ðonon gehæled, ge ðone oðerne gelærð, & his unðeawa gestierð. Se ðe ðonne hwæt yfeles ongiet on his nihstan, & hit forswugað, he dêð sua sua se læcc ðe gesceawað his freondes wunde, & nyle hie ðonne gelacnîgan. Hu, ne bið he ðonne swelce he sie his slaga, ðonne he hine mæg gehælan, & nyle? Forðæm is sio tunge gemetlice to midligânne, nales ungemetlice to gebindanne. Be ðæm is awriten: Se wisa suigað, oð he ongiet ðæt him bið nyttre to sprecanne. Nis hit nan wundur, ðeah he swûgie, & bide his timan, ac ðonne he nytwyrðne timan ongiet to sprecenne, he forsihð ða swigean, & sprið eall ðæt he nytwyrðes ongiet to sprecanne. & eft hit is awriten on Salomonnes bocum, ðæm ðe Ecclesiastis hatton, ðætte hwilum sie spræce tiid, hwilum swigean. Forðæm is gesceadwislice to ðenceanne hwelcum tidum him gecopust sie to sprecanne, ðætte, ðonne ðonne he sprecan wille, he his tungan gehealde ðæt hio ne racige on unnytte spræca, ne eft ne aseolce ðær he nytt sprecan mæg. Be ðæm suiðe wêl cwæð se psalmsceop: Gesete Dryhten hirde minum muðe & ða duru gestæððignesse. Ne bæd he no ðæt he hine elle fortynde mid gehalê wage, ac he bæd dura to, ðæt he meahte hwilum ontynan, hwilum betynan. Ðy we sculon geleornian ðæt we suiðe wærlice

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It is no wonder that he is silent, and waits his time; but when he perceives that it is a profitable time for speaking, he disregards silence and speaks all that he sees to be profitable to speak. And again, it is written in the books of Solomon which are called Ecclesiastes, that it is sometimes time for speech, sometimes for silence. Therefore he must sagaciously consider when it is profitable for him to speak, that, when he desires to speak, he may restrain his tongue, lest it be directed to unprofitable speeches, or, on the other hand, be idle when he can speak what is profitable. Of which the Psalmist spoke very well: "May the Lord put a guard over my mouth, and the door of constancy." He did not pray him to enclose him entirely with a whole wall, but he prayed that a door might be added, that he might

gecope tiid aredigen, & ðonne sio stefn gesceadwislice ðone muð ontyne, & eac ða tiid gesceadwislice aredigen þe sio swigge hiene betynan scyle. Ongean ðæt sint to læronne ða oferspræcan ðæt hie wacorlice ongieten from hu micelre ryhtwisnesse hie bioð gewietene, ðonne hie on monigfaldum wordum slidriað. Ac ðæt mennisce mod hæfð wætres ðeaw. Ðæt wæter, ðonne hit bið gepynd, hit miclað & uppað & fundað wið ðæs þe hit ær from com, ðonne hit flowan ne mot ðider hit wolde. Ac gif sio pynding wierð onpennad, oððe sio wering wierð tobrocen, ðonne toflewð hit eall, & ne wierð to nanre nytte, buton to fenne. Swæ deð ðæs monnes mod, ðonne hit gesceadwislice ne can his swiggean gehealdan, ac hit abricð ut on idle oferspræce, & wierð swæ monigfealdlice on ðæm todæled, swelce hit eall lytlum riðum torinne, & ut of him selfum aflowe, ðæt hit [eft *added*] ne mæge inn to his agnum ondgiete & to his ingeðonce gecierran. Ðæt ðonne bið forðæmþe hit bið todæled on to monigfalda spræca, swelce he self hiene selfne ute betyne from ðære smeaunga his agenes inngeðonces, & swæ nacodne hiene selfne eowige to wundianne his feondum, forðæmþe he ne bið belocen mid nanum gehieldum nanes fæstennes. Swæ hit awriten is on Salomonnes cwidum ðætte se mon se þe ne mæg his tungan gehealdan sie gelicost openre byrg, ðære þe mid nane wealle ne bið ymbworht. Forðæm sio burg ðæs modes, þe mid nanre swiggean ne bið betyned sceal swiðe oft gefredan hiere feonda speru, forðæm hio ætiewеð hie selfe swiðe opene hiere fiondum, ðonne hio hie selfe toweorpeð ut of hiere selfre mid unnyttum wordum, & hio bið micle to [þe] ieðre to oferfeohtanne þe hio self fiht wið hie selfe

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sometimes open, sometimes shut. Thereby we must learn to arrange very cautiously a proper time, and when the voice is to open the mouth prudently, and also to arrange sagaciously the time when silence is to close it. On the contrary, the loquacious are to be taught to note carefully from how great virtue they have departed, when they slip about among many words. The human mind has the properties of water. When water is dammed up, it increases and rises and strives after its original place, when it cannot flow whither it would. But if the dam is thrown open or the weir bursts, it runs off, and is wasted, and becomes mud. So does the mind of man when it cannot preserve a rational silence, but bursts out into idle loquacity, and so is diverted various ways, as if it were all dispersed in little rivulets, and had

gecope tiid aredigen, & ðonne sio stemn gesceadwislice ðone muð
óntyne, & eac ða tíd gesceadwislice aredigen ðe sio suige hine be-
tynan scyle. Ongean ðæt sint to læranne ða oferspræcean ðæt hie
wacorlice óngieten fram hu micelre ryhtwisnesse hie beoð gewietene,
ðonne hie on monigfealdum wordum slidrigað. Ac ðæt mennisce mód
haefð wætres ðeaw. Ðæt wæter, ðonne hit bið gepynd, hit miclað &
uppað & fundað wið ðæs ðe hit ær from cóm, ðonne hit flowan ne mot
ðider hit wolde. Ac gif sio pynding wierð onpennad, oððe sio wering
wirð tobrocen, ðonne toflewð hit eall, & ne wierð to nanre nytte,
buton to fenne. Sua deð ðæs monnes (mod), ðonne hit gesceadwislice
ne cán his swigean gehealdan, ac hit abricð út on idle oferspræce, &
wierð swa monigfealdlice on ðæm todæled, suelce hit eall lytlum riðum
torinne, & ut of him selfum áflowe, ðæt hit eft ne mæge in to his
agnum ondgiete & to his ingeðonce gecirran. Ðætte ne bið for-
ðæmðe hit bið todæled & to monigfealda spræca, suelce he self hine
selfne ute betyne from ðære smeaunga his agnes ingeðonces, & sua
nacodne hine selfne eowige to wundigeanne his feondum, forðæmðe
he ne bið belocen mid nanum gehieldum nanes fæstenes. Swa hit
áwriten is on Salomonnes cwidum ðætte se mon se ðe ne mæg his
tungan gehealdan sie gelicost openre byrig, ðære ðe mid nane wealle
ne bið ymbworht. Forðæm sio burg ðæs modes, ðe mid nanre
suigean ne bið bityned sceal suiðe oft gefredan hiere feonda spêru,
forðæm hio ætiewеð hie selfe suiðe opene hiere feondum, ðonne hio
hie selfe toweorpeð ut of hiere selfre mid unnyttum wordum, & hio
bið micle ðe ieðre to oferfeohtanne ðe hio self fieht wið hie selfe

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flowed out of himself, so that it cannot return again into his own understanding and mind. That is because it is diverted into too manifold speeches, as if he had externally shut himself out from the meditation of his own mind, and so exposed himself naked to the wounds of his foes, because he is not enclosed in any defences of a fortress. As it is written in the Proverbs of Solomon, that the man who cannot restrain his tongue is most like an open city, which is not circumvallated. Therefore the city of the mind which is not enclosed in any silence must very often experience the spears of its foes, because it lays itself very open to its foes when it throws itself out of itself with useless words, and it is much the easier to overcome, because it fights against itself with loquacity, helping the adversary;

mid oferspræce to fultome ðæm wiðfeohtende, forðæm hio bið oft oferfohten butan ælcum geswince. Oft ðonne ðæt hefige mod glit nioðor & nioðor stæpmælum on unnyttum wordum, oð hit mid ealle afielð, & to nauhte wierð; forðæm hit ær hit nolde behealdan wið unnyt word, hit sceal ðonne niedinga afeallan for ðæm slide. Æt ærestum lyst ðone mon unnyt sprecan be oðrum monnum, & ðonne æfter firste hiene lyst tælan & slitan ðara lif butan scylde þe he ðonne ymbspricð, oððæt hit on last of his tungan utabirst to openum bismere ðæm oðrum. Swæ he sæwð ðone sticel ðæs andan, oððæt ðærof awiexð towesnes, & of ðære towesnesse bið ðæt fyr onæled ðære fiounga, & sio fioung adwæscð ða sibbe. Be ðæm wæs swiðe wel gecweden ðurh ðone wisan Salomon, ðætte se se þe ðæt wæter utforlete wære fruma ðære towesnesse. Se forlætt ut ðæt wæter, se þe his tungan stefne on unnyttum wordum læt toflowan. Ac se wisa Salomon sæde ðætte swiðe deop pól wære gewered on ðæs wisan monnes mode, & swiðe lytel unnyttes utafleowe [utfleowe]. Ac se se þe ðone wer bricð, & ðæt wæter utforlæt, se bið fruma ðæs geflites. Ðæt is ðonne se þe his tungan ne gemidlað, se towierpð anmodnesse. Eft cwæð Salomon: Se gemetgað ierre, se þe ðone dysegan hæt geswugian. Forðæm se næfre ne mæg ryhtwisnesse & gesceadwisnesse healdan, se þe ofersprecol bið. Ðæt tacnode se psalmscop, ða he cwæð: Se oferspræca wer ne wierð hē næfre geryht ne gelæred on ðisse worlde. Eft cwæð Salomon be ðæm ilcan: Ne bið næfre sio ofersprǽc buton synne. Be ðæm cwæð eac Isaias se witga, he cwæð ðætte sio swigge wære [ðære *added*] ryhtwisnesse fultom & midwyrhta. Ðæt ðonne tacnað ðætte

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therefore it is often overcome without any trouble. Often, then, the heavy mind slips down lower and lower by degrees in useless words, until it falls altogether, and becomes nought; because it would not formerly guard against useless words, it must therefore fall when it slips. At first a man takes pleasure in talking frivolity about others, and then after a time he likes to blame and backbite their lives without any fault of those he talks about, until at last it bursts forth from his tongue into open reviling of the others. Thus he sows the thorn of envy, until therefrom grows discord, and by discord the fire of hatred is kindled, and hatred extinguishes peace. Of which was very well said through the wise Solomon, that he who lets out the water is the cause of discord. He lets out the water, who allows the

mid oferspræce to fultome ðæm wiðfeohtende, forðæm hio bið oft oferfohten butan ælcum gesuince. Oft ðonne ðæt hefige mod glit niðor & niðor stæpmælum on unnyttum wordum, oð hit mid ealle afielð, & to nauhte wirð; forðæm hit ær hit nolde behealdan wið unnyt word, hit sceal ðonne niedinga afeallan for ðæm slide. Æt ærestum lyst ðone mónn unnyt sprecan be oðrum monnum, & ðonne æfter firste hine lyst tælan & slitan ðara líf butan scylde ðe he ðonne ymbs[p]ricd, oððæt hit on last of his tungan utabirst to openum bismere ðæm oðrum. Swa he sæwð ðone sticel ðæs andan, oððæt ðærof aweoxð towesnes, & of ðære towesnesse bið ðæt fyr ónæled ðære feounga, & sio feoung adwæscð ða sibbe. Be ðæm wæs suiðe wel gecweden ðurh ðone wisan Salomon, ðætte se se ðæt wæter utforlete wære fruma ðære towesnesse. Se forlæt ut ðæt wæter, se ðe his tungan stemne on unnyttum wordum lætt toflowan. Ac se wisa Salomon sæde ðætte suiðe deop pól wære gewered on ðæs wisan monnes móde, & suiðe lytel unnyttes utfleowe. Ac se se ðe ðone wér bricð, & ðæt wæter utforlæt, se bið fruma ðæs geflites. Ðæt is ðonne se ðe his tungan ne gemidlað, se towierpð anmodnesse. Eft cwæð Salomon: Se gemetgað irre, se ðe ðóne disigan hætt geswugian. Forðæm se næfre ne mæg ryhtwisnesse & gesceadwisnesse healdan, se ðe oferspreccol bið. Ðæt tacnode se salmsceop, ða he cwæð: Se ofersprecea wér ne wierð he næfre geryht ne gelæred on ðisse worlde. Eft cwæð Salomon bi ðæm ilcan: Ne bið næfre sio ofersprec butan synne. Bi ðæm cwæð eac Essaias se witga, he cwæð ðætte sio suyge wære ðære ryhtwisnesse fultum & midwyrhta. Ðæt ðonne tacnað ðætte

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voice of his tongue to be dissipated in useless words. The wise Solomon said that a very deep pool is weired in the wise man's mind, and very little of what is useless flows out. He who breaks the weir and lets out the water is the cause of strife. That is, he who bridles not his tongue is he who destroys concord. Again, Solomon said: "He moderates anger who bids the fool be silent." Therefore he who is loquacious can never preserve virtue and wisdom. That the Psalmist showed when he said: "The loquacious man will never be corrected or taught in this world." Again, Solomon spoke of the same: "Loquacity is never without sin." Of which also Isaiah the prophet spoke, saying that silence is the support and helper of virtue. That signifies that the virtue of the mind which will never refrain from

ðæs modes ryhtwisnes bið toflowen, þe nyle forhabban ða ungemetgodan spræce. Be ðæm cwæð Iacobus se apostol: Gif hwa tiohhað ðæt he æfæst sie, & nyle gemidlian his tungan, ðæt mod liehð him selfum, forðæm his æfestnes bið swiðe idlu. And eft he cwæð: Sie æghwelc mon swiðe hræd & swiðe geornfull to gehieranne, & swiðe læt to sprecanne. Eft be ðæm ilcan he gecyðde hwæt ðære tungan mægen is, he cwæð ðæt hio wære swiðe unstille, yfel & deaðberendes atres full. And eft us manode sio Soðfæstnes ðurh he selfe, ðæt is Crist, he cwæð: Ælces unnyttes wordes ðara þe men sprecað hie sculon eft ryht awyrcean on domes dæge. Dæt bið ðonne openlice unnyt word, ðætte gesceadwise men ne magon ongietan ðæt hit belimpe to ryhtwislicre & to nytwyrðlicre ðearfe auðer oððe eft uferran dogore oððe ðonne. Gif we ðonne sculon ryht agyldan unnyttra worda, hwelc wite wene we ðæt se felaspræca scyle habban þe simle on ofersprece syngað?

XXXIX. Ðætte on oðre wisan sint to manianne ða þe bioð to late, on oðre ða þe bioð to hrade.

On oðre wisan sint to manianne ða þe bioð to late, on oðre ða þe bioð to hrade. Ða slawan sint to manianne ðæt hie ne forielden ðone timan for hiera slæwðe þe hie tela on dón mægen. Ða hradan ðonne sint to manianne ðæt hie to unwærlice ne onetten, ðylæs hie forhradien ðone betstan timan, & hiere mede forðæm leosen. Dæm slawan ðonne is to cyðanne ðætte oft, ðonne we nyllað hwæthwugu nytwierðes don, ðonne we magon, ðætte hwilum eft cymð sio tiid ymb lytel fæc ðæt

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loquacity is dispersed. Of which the apostle James spoke: "If any one thinks to be pious, and will not bridle his tongue, the mind deceives itself, because his piety is very useless." And again, he said: "Let every man be very ready and zealous to hear, and very slow to speak." Again, about the same he showed what the power of the tongue is, saying that it is restless, evil, and full of deadly poison. And again, Truth, that is Christ, of itself warned us, saying: "Every vain word that men speak they shall account for at the day of doom." Those are evidently useless words, which wise men cannot perceive to belong to virtuous and useful necessity, either now or afterwards. If, then, we are to account for useless words, what punishment do we

ðæs modes ryhtwisnes biþ toflowen, ðe nele forhabban ða ungemetgodan spræce. Be ðæm cwæþ Iacob*us* se apostol: Gif hwa teoch[h]aþ ðæt he æfæst sie, & nyle gemidlian his tungan, ðæt mod lihþ him selfu*m*, forðæm his æfæstnes biþ suiðe idlu. & eft he cwæþ: Sie æghwelc mon suiðe hræd & suiðe geornful to gehieranne, & suiðe læt to sprecenne. Eft bi ðam ilcan he gecyðde hwæt ðære tungan mægen is, he cwæþ ðæt hio wære unstille, yfel & deaðberendes atres full. & eft us manode sio Soðfæstnes ðurh hie selfe, ðæt is Crist, he cuæþ: Ælces unnyttes wordes ðara ðe men sprecaþ hie sculon ryht awyrcean on domes dæge. Ðæt biþ ðonne openlice unnyt word, ðætte gescedwise menn ne magon ongietan ðæt hit belimpe to ryhtwislicre & to nytwyrðlicre ðearfe auðer oððe eft uferran dogore oððe ðon*ne*. Gif we ðonne sculon ryht agildan unnyttra worda, hwelc wite wene we ðæt se felaspræcea scyle habban ðe sim*le* on oferspræce syngaþ?

XXXIX. Ðætte on oðre wisan sint to manianne ða ðe bioð to late, on oðre ða ðe bioð to hrade.

On oðre wisan sint to manianne ða ðe beoð to late, on oðre ða ðe beoð to hrade. Ða slawan sint to manianne ðæt hie ne forielden ðone timan for hiera slæwðe ðe hie tiola on dón mægen. Ða hradan ðonne sint to manianne ðæt hie to unwærlice ne onetten, ðylæs hie forhradien ðone betestan timan, & hiera mede forðæm forleosen. Ðam slawum ðonne is to cyðanne ðætte oft, ðon*ne* we nellaþ hwæthwugu nytwyrðes dón, ðon*ne* ðon*ne* we magon, ðætte hwilu*m* eft cymð sio tid ymb lytel

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think that the loquacious ought to have, who is always sinning in loquacity?

XXXIX. That those who are too slow are to be admonished in one way, in another those who are too quick.

Those who are too slow are to be admonished in one way, in another those who are too quick. The slow are to be admonished not to put off out of sloth the time when they can do good. The quick are to be admonished not to hasten on too rashly, lest they anticipate the best time, and so lose their reward. The slow are to be told that often, when we will not do something useful when we can, sometimes the

we ðonne willaþ, & ne magon. Forðæm, ðonne we forslawiaþ ðone gecopustan timan, ðætte we ðonne ne bioþ onælde mid ðære lustbærnesse ures modes, ðonne bestilþ sio slæwþ on us, & ricsaþ ðonne ofer us, oððæt hio us awyrtwalaþ from ælcre lustbærnesse godra weorca. Be ðæm wæs swiðe wel gecweden ðurh Salomon ðone snottran: Sio slæwþ giett slæp on ðone monnan. Se slawa ongitt hwæt him ryht biþ to donne, swelce he ealneg wacige, & swæðeah he aslawaþ, forðonþe he nauht ne wyrcþ, ac sio slæwþ him giett on ðone slæp, cwæþ Salomon, forðæm, ðeah he ryhtlice ðence, lytlum & lytlum he forliest ðæt gode andgit, ðonne he forlæt ða geornfulnesse ðæs godan weorces. Be ðæm ilcan is eft swiðe ryhte gecweden: Ðæt ungeornfulle mod & ðæt toslopene hyngreþ, forðæm hie næfre ne bioþ gereorde mid godum weorcum, ne hie nyllaþ hie gehæftan & gepyndan hiera mod, swelce mon deopne pol gewerige, ac he læt his mod toflowan on ðæt ofdæle giemelieste & ungesceadwisnesse æfter eallum his willum, & ne gehæft hit na mid ðæm geswincum godra weorca, ac hit wierþ gewundod mid ðy hungre ðæs nyðemestan & ðæs fulestan geðohtes; ðonne hit flihþ ðæt hit sie gebunden mid ege & mid lare, ðonne tostrett hit on yfelre & on unnyttę wilnunga, & hæfþ ðæs swiðe micelne hunger. Be ðæm eft wrat Salomon, & cwæþ: Ælc idel mon lifaþ æfter his agnum dome. Be ðæm ilcan eft sio Soðfæstnes, ðæt is Crist, he cwæþ on his godspelle: Ðonne an unclæne gast biþ adrifen of ðæm men, ðonne biþ ðæt hus clæne. Ac gif he eft cymþ, & ðæt hus idel gemett, he hit gefylleþ mid swiðe monegum. Oft se slawa, ðonne he agælþ & forielþ ðæt weorc þe him niedðearf wære to wyr-

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time comes a little afterwards when we wish, and cannot. Therefore, when we put off the fittest time, so that we are not inspired with a hearty desire, sloth steals on us, and rules over us, until it tears us away from every desire of good works. Of which was very well spoken through the wise Solomon: "Sloth infuses sleep into a man." The slow man perceives what he ought to do, as if he were always awake, and yet he is torpid, because he does nothing; but sloth infuses sleep into him, says Solomon, because, although his thoughts are virtuous, by degrees he loses his good understanding, when he gives up the desire of the good work. Of the same is again very rightly said: "The indifferent and dissolute spirit shall hunger," because they are never refreshed with good works; nor will they restrain and dam up

fæc ðætte we ðonne willaþ, & ne magon. Forðæm, ðonne we forslawiaþ ðone gecopestan timan, ðætte we ðonne ne beoþ onælde mid ðære lustbærnesse ures modes, ðonne bistilþ sio slæwþ ón us, & ricsaþ ðonne ofer ús, oþðæt hio us awyrtwalaþ from ælcre lustbærnesse godra weorca. Be ðæm wæs suiðe wel gecweden ðurh Salomoń ðone snottran: Sio slæwþ giett slæp ón ðone monnan. Se slawa ongit hwæt him ryht biþ to donne, swelce he ealneg wacige, & swaðeah he [a]slawaþ, forðæmðe he nawuht ne wyrcþ, ac sio slæwþ him giet ón ðone slæp, cwæþ Salomonn, forðæm, ðeah he ryhtlice ðence, lytlum & lytlum he forlist ðæt gode andgiet, ðonne he forlætt ða geornfulnesse ðæs goðan weorces. Be ðæm ilcan is eft suiðe ryhte gecweden: Ðæt ungeornfulle mód & ðæt toslopene hyngreþ, forðæm hie næfre ne beoþ gereorde mid godum weorcum, ne hie nellaþ hie gehæftan & gepyndan hiora mód, swelce mon deopne pool gewerige, ac he læt his mód toflowan on ðæt ofdele giemelieste & ungesceadwisnesse æfter eallum his willum, & ne gehæft hit na mid ðam gesuincium godra weorca, ac hit wirþ gewundod mid ðæm hungre ðæs nyðemestan & ðæs fulestan geðohtes; ðonne hit flihþ ðæt hit sie gebunden mid ege & mid lare, ðonne tostret hit on yfelre & on unnytte wilnunga, & hæfþ ðæs suiðe micelne hunger. Be ðæm eft wrat Salomon, & cwæþ: Ælc idel mon liofaþ æfter his agnum dóme. Be ðæm ilcan eft sio Soðfæstnes, ðæt is Crist, he cwæþ on his godspelle: Ðonne án unclæne gast biþ adrifen of ðæm men, ðonne biþ ðæt hus clæne. Ac gif he eft cymþ, & ðæt hus idel gemett, he hit gefylleþ mid suiðe monigum. Oft se slawa, ðonne he agælþ & forielt ðæt weorc ðe him niedðearf wære to wyr-

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their mind, as if a man weired a deep pool, but they let their mind flow away into the abyss of recklessness and folly according to all its desires, and do not restrain it with the labours of good works, but it is injured with the hunger of the lowest and foulest thoughts; when it avoids being restrained by fear and instruction, it is distracted with evil and useless desires, and hungers after them ravenously. Of which, again, Solomon wrote, saying: "Every idle man lives after his own judgment." Of same again, Truth, that is Christ, spoke in his Gospel: "When an unclean spirit is driven out of a man, the house is clean. But if he returns, and finds the house empty, he fills it with very many." Often the slow man, when he hinders and delays the work he ought to do, thinks some works very

ceanne, ðonne ðyncaeð him sumu weorc swiðe hefgu, sumu swiðe unwærlicu, & ðonne he wenð ðæt he funden hæbbe hwæt he ryhtlice ondræde, ðonne wile he gereccean ðæt he noht unryhtlice hit ne forslæwde, ðonne him ðyncð ðæt he ryhte lade funden hæbbe. Be ðæm wæs swiðe ryhte gecweden ðurh Salomon ðone snottran: For cile nyle se slawa erigan on wintra, ac he wile biddan on sumera, & him mon nyle ðonne sellan. Ðæt is ðonne ðæt se slawa nylle erian for ciele, ðæt hwa sie gebunden mid hefignesse ðære slæwðe, ðæt hiene ne lyste sum nytwierðe weorc wyrcean. Forðæm is gecweden ðæt se slawa for ðæm ege ðæs ciles nylle erian, forðæm we oft for ðæm ege lytles yfeles forlætað micel god. Hit is swiðe wel be ðæm gecweden ðæt he eft bedecige on sumera, & him mon ðonne noht ne selle. Swæ bið ðæm þe nu on godum weorcum ne swæt, & swiðe swincð: eft ðonne sio sunne, ðæt is Crist, on domes dæge on mæstum wilme ætiewð, ðonne bið he idel, gif he on ðæm sumera bideð ingonges in hefonrice. Be ðæm men wæs eft swiðe wel gecweden ðurh Salomon ðone snottran, he cwæð: Se þe him ealneg wind ondræt, he sæwð to seldon; & se þe him ælc wolcn ondræt, ne ripð se næfre. Hwæt getacnað ðonne se wind buton ða costunga ðæs awiergdan gastes, & hwæt þæt wolcn þe bið astyred from ðæm winde buton ða wiðerweardnesse unryhtwisra monna? Se wind drifeð ðæt wolcn. Swæ deð se unclæna gast mid his winde; he onstyreð unryhtwise men. We cwædon ær ðæt se sceolde lytel sawan, se þe him ðone wind ondrede; & eft lytel ripan, se þe him ða wolcn ondrede. Ðæt is ðonne ðætte swæ hwelc swæ him ondræt oððe diofules costunga oððe

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arduous, some very imprudent, and when he thinks he has found what he can rightly dread, he tries to prove that he did not wrongly procrastinate it, when he thinks he has found a good excuse. Of whom was very rightly spoken through the wise Solomon: "The sluggard will not plough in winter for cold, but he will beg in summer, and no man will give him anything." The sluggard will not plough in winter, when any one is hindered by the weight of sloth from desiring to do a useful work. It is said that the sluggard will not plough from fear of cold, because we often let go a great good from the fear of a trifling evil. Of which it is very well said that he will afterwards beg in summer, and no man will then give him anything. So it will be with him who does not sweat now with good works, and toil laboriously:

ceanne, ðonne ðynceaþ hi*m* sumu weorc suiðe hefug, sumu suiðe unwærlico, & don*ne* he wenþ ðæt he funden hæbbe hwæt he ryhtlice ǒndræde, ðonne wile he gereccean ðæt he noht unryhtlice hit ne forslæwðe, ðon*ne* hi*m* ðyncþ ðæt he ryhte lade funden hæbbe. Be ðæm wæs suiðe ryhte gecweden ðurh Salomon ðone snottran: For ciele nele se slawa erian on wintra, ac he wile biddan ǒn sumera, & him mon nele ðonne sellan. Ðæt is ðonne ðæt se slawa nylle erian for ciele, ðæt hwa sie gebunden mid hefignesse ðære slæwðe, ðæt hine ne lyste sum nytwyrðe weorc wyrcean. Forðæm is gecweden ðæt se slawa for ðæm ege ðæs cieles nylle erigean, forðæm we oft for ðæm ege lytles yfeles forlætaþ micel gōd. Hit is suiðe wēl be ðæm gecweden ðæt he eft bedecige on sumera, & him mon ðonne noht ne selle. Sua biþ ðæm ðe nu on godu*m* weorcu*m* ne swæt, & suiðe ne suinceþ: eft ðon*ne* sio sunne, ðæt is Crist, on domes dæge on mæstu wielme ætiewþ, ðonne biþ he idel, gif he ǒn ðæm sumra bidt ingonges in hefonrice. Be ðæm men wæs eft suiðe wēl gecweden ðurh Salomon ðone snottran, he cwæþ: Se ðe hi*m* ealneg wind ondræt, he sæwþ to s[e]ldon; & se ðe him ælc wolcn ondrædt, ne ripþ se næfre. Hwæt getacnaþ ðonne se wind buton ða costunga ðæs awirgdan gæstes, & hwæt ðæt wolc ðe biþ astyred from ðæm winde buton ða wiðerweardnesse unryhtwisra monna? Se wind drifeþ ðæt wolcn. Sua deþ se unclæna gæst mid his winde; he onstyreþ unryhtwise men. We cwædon ær ðæt se sceolde lytel sawan, se de him ðone wind ondrede; & eft lytel ripan, se ðe him ða wolc ondrede. Hwæt is ðon*ne* ðætte sua hwelc sua hi*m* ondræt oððe deofles costunga oððe

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hereafter, when the Sun, that is Christ, appears at the day of doom with the greatest heat, he will be empty-handed, if in summer he prays for entrance into the kingdom of heaven. Of this man it was, again, very well spoken through the wise Solomon; he said: "He who always fears wind will sow seldom; and he who fears every cloud will never reap." What signifies the wind but the temptations of the accursed spirit, and what the cloud which is stirred by the wind but the opposition of wicked men? The wind drives the cloud. So does the unclean spirit with his wind; he stirs up wicked men. We have remarked above, that he would sow little who dreaded wind; and again, reap little who feared clouds. That is, that whoever fears either the temptations of the devil or the persecution of evil men, and therefore

yfelra monna ehtnesse, & forðy forlæt ðæt he hwæthwugu godes ne dó, ðonne nauðer ne he her ða corn godra weorca ne sæwð, ne he eft nænne sceaf ne ripð ðæs ecean edleanes. Ongean ðæt is to cyðonne ðæm þe bioð to hrade, ðonne hie forhradiað ðone timan godes weorces, ðæt hie forpærað ðæm edleane, & oft befealla ð on micel yfel, ðonne hie nabbað ða gesceadwisnesse ðæt hie cunnen ðæs ðinges timan aredian, ne furðum ne giemað hwæt hie dón, oððe hwonne hie hwæt dón, ac hwilum hit gebyreð ðæt hie hit eft ongietað, æfterðæmþe hit gedón bið, ðæt hie ær swæ dón ne sceoldon. To swelcum monnum Salomon wæs sprecende, ða he his cniht lærde, he cwæð: Sunu min, ne do ðu nan wuht butan geðeahte, ðonne ne hriwð hit ðe, ðonne hit gedón bið; ac læt simle gan ðin eagan beforan ðinum fotum. Ðonne stæppað ða eagan beforan ðæm fotum, ðonne ðæt ryhte & ðæt gesceadwislice geðeaht gæð beforan ðæm weorcum. Ac se þe agiemeleasað ðæt he ðence, ærðæmþe he dó, se stæpð forð mid ðæm fotum, & wincað mid ðæm eagum. He gæð on ðone weg, ac he nat on hwæt he gæð, ac he wierð swiðe hræðe on fielle. Swæ wierð se þe beforan ðæm stæpum his weorca ne locað mid ðæm eagum gesceadwisra geðeahtes.

XL. Ðætte on oðre wisan sint to manianne ða manðwæran, on oðre ða grambæran.

On oðre wisan sint to manianne ða monðwæran, on oðre ða grambæran. Forðæm oft gebyreð ðæm manðwæran, ðonne he wierð rice ofer oðre men, ðæt he for his manðwærnesse aslawað, & wierð to

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abstains from doing any good, neither sows the grains of good works, nor afterwards reaps any sheaf of eternal reward. On the other hand, those who are too hasty are to be told, that when they anticipate the time of a good work, they lose their reward, and often fall into great evil, when they have not sense to be able to arrange the time for the thing, nor even care what they shall do, or when they shall do anything, though sometimes it happens that they know afterwards, after it has been done, that they ought not to have done so before. To such men Solomon spoke when he advised his servant, saying: "My son, do nothing without deliberation, then thou wilt not repent when it is done. But always make thine eyes go before thy feet." The eyes go before the feet, when good and wise deliberation precedes action.

yfelra monna ehtnesse, & forðy forlæt ðæt he hwæthwugu godes ne do, ðonne nauðer ne he her ða corn godra weorca ne sæwð, ne he eft nænne sceaf ne ripð ðæs ecean edleanes. Ongean ðæt is to cyðanne ðæm ðe beoð to hrade, ðonne hie forhradigað ðone timan gódes weorces, ðæt hie forpæraþ ðæm edleane, & oft befeallaþ on micel yfel, ðonne hie nabbaþ ða gesceadwisnesse ðæt hie cunnen ðæs ðinges timan aredian, ne furðum ne giemaþ hwæt hie dón, oððe hwonne hie hwæt dón, ac hwilum hit gebyreð ðæt hie hit eft ongietaþ, æfterðæmðe hit gedon biþ, ðæt hie ær sua dón ne sceoldon. To swelcum monnum Salomon wæs sprecende, ða he his cnieht lærde, he cwæð: Sunu min, ne doo ðu nan wuht butan geðeahte, ðonne ne hriwð hit ðe, ðonne hit gedón biþ; ac læt simle gan ðin eagean beforan ðinum fotum. Ðonne stæppaþ ða eagan beforan ðæm fotum, ðonne ðæt ryhte & ðæt gesceadwislice geðeaht gæð beforan weorcum. Ac se ðe agimeleasaþ ðæt he ðence, ærðæmðe he dó, se stæpð forð mid ðam fotum, & wincaþ mid ðæm eagum. Hę gæð on ðone weg, ac he nat on hwæt he gæð, ac he wirð suiðe raðe on fielle. Sua wirð se ðe beforan ðæm stæpum his weorca ne locaþ mid ðæm eagum gesceadwisra geðeahtes.

XL. Ðætte on oðre wisan sint to manienne ða monðwæran, on oðre ða grambæran.

On oðre wisan sint to manianne ða monnðwæran, on oðre ða grambæran. Forðæm oft gebyreð ðæm monðwæran, ðonne he wierð riece ofer oðre menn, ðæt he for his monnðwærnesse aslawaþ, & wierð to

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But he who neglects to deliberate before action, proceeds with his feet, and blinks with his eyes. He advances on the road without knowing his destination, and very soon falls. Such is the case with him who does not look before the steps of his works with the eyes of the counsel of wise men.

XL. That the gentle are to be admonished in one way, in another the passionate.

The gentle are to be admonished in one way, in another the passionate. For it often happens that, when the gentle obtain power over others, they become sluggish from their gentleness, and become too

unbald, forðæm sio unbieldo & sio manðwærnes bioð swiðe anlice. Forðæm oft, ðonne mon læt toslupan ðone ege & ða lare swiðor ðonne hit ðearf sie for wacmodnesse, ðonne wierð gehnescad ðonone sio ðreaung ðæs anwaldes. Ongean ðæt sint to manianne ða weamodan & ða grambæran, forðæm, ðonne hie underfoð ðone folgað, ðonne tyht hie & gremeð ðæt ire ðæt hie wealwiað on ða wedenheortnesse, & ðurh ðæt wierð tosliten sio stilnes hiera hieremonna modes, & bið gedrefed sio smyltnes hiera lifes. Forðæm, ðonne ðæt ierre hæfð anwald ðæs monnes, ðonne gehrisð he on sume scylde, swæ ðæt he self nat hwæt he on ðæt ierre deð. Ða ierran nyton hwæt hie on him selfum habbað, & eac ðætte wierse is, ðæt hie ful oft wenað ðæt hiera ierre sie ryhtwislic anda & manung sumre ryhtwisnesse. Forðæm, ðonne hie wenað ðæt hiora unðeawas sien sum god cræft, ðonne gadriað hie hie & iecað bútan ælcum ege. Oft eac ða manðwæran weorðað swæ besolcne & swæ wlace & swæ slawe for hiora manðwærnesse ðæt hie ne anhagað nane wuht nytwierðes don. Oft eac ða grambæran leogað him selfum, ðonne hie wenað ðæt hie ryhtne andan hæbben. Oft eac sio godnes ðære monðwærnesse bið diegelice gemenged wið sleacnesse. Oft eac ða grambæran wenað ðæt hiera unðeaw sie sumes ryhtwislices andan wielm. Ac we sculon manian ða manðwæran ðæt hie hæbben ða manðwærnesse, & flion ðæt ðær swiðe neah ligeð ðære manðwærnesse, ðæt is sleacnes. Ða grambæran we sculon manian ðæt hie ongieten hwæt hie on him selfum habbað. Ða manðwæran we sculon manian ðæt hie ongieten hwæt hie nabbað. Ne forlæten ða ierran ðone andan, ac geðencen ðæt he

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timid, because timidity and gentleness are closely allied. Therefore, often when fear and instruction are relaxed more than is necessary, out of weakness of mind, the severity of authority is relaxed. The fierce and passionate are to be admonished differently; because, when they accept authority, their anger incites and provokes them to wallow in passion, and so the tranquillity of their subjects' minds is destroyed, and the calmness of their life is disturbed. Therefore, when anger possesses a man, he falls into some sin, so that he himself knows not what he does in his anger. The angry know not what they have in themselves, and also, what is worse, they often think that their anger is righteous zeal and admonition of some virtue. Therefore, thinking

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Digitized with financial assistance from the
Government of Maharashtra
on 18 July, 2018